

THE LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASSACHUSETTS

For use in library only

The Library
Saint John's Seminary
Brighton, Massachusetts

The Library
Saint John's Seminary
Brighton, Massachusetts

For use in library only

NEW TESTAMENT ABSTRACTS



For use in library only

The Library
The Librarian
Saint John's Seminary
Brighton, Massachusetts

700311

VOLUME THIRTEEN 1968-1969

WESTON COLLEGE SCHOOL OF THEOLOGY
1627 MASSACHUSETTS AVENUE
CAMBRIDGE, MASSACHUSETTS 02138

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT PERIODICAL LITERATURE

WESTON COLLEGE SCHOOL OF THEOLOGY, CAMBRIDGE, MASSACHUSETTS

NEW TESTAMENT ABSTRACTS is published three times each year (fall, winter, spring). Editorial and business correspondence, including notice of change of address, should be addressed to NEW TESTAMENT ABSTRACTS, Weston College School of Theology, 1627 Massachusetts Ave., Cambridge, Mass. 02138, U.S.A.

Subscription, payable in advance: \$7.50 per year domestic, \$8.00 foreign, postage prepaid. All single issues \$2.75. All remittances (checks and postal money orders) should be made payable in U.S. currency to NEW TESTAMENT ABSTRACTS.

BACK ISSUES:

The following single issues are available:

Vol. 1, No. 1, Fall, 1956

Vol. 2, No. 2, Winter, 1958

Vol. 2, No. 3, Spring, 1958

Vol. 4, No. 1, Fall, 1959, and all subsequent issues.

Vols. 1, 2, 3 are available in reprint at \$10.00 per volume; \$27.00 for all three.

The following single issues are available on microcards at \$.75 each: Vol. 1, Nos. 2, 3; Vol. 3, Nos. 1, 2, 3.

Co-editors

GEORGE W. MACRAE

SIMON E. SMITH

Biographical Notes

JOHN C. HURD, JR.

Circulation

MRS. JANET MARSOCCI

Librarian

DOUGLAS A. McDONALD

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume number and entry number: e.g. cf. § 2-222.

The contents of abstracts are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors. NEW TESTAMENT ABSTRACTS is published with the permission of ecclesiastical superiors.

Copyright, © 1969, by Weston College School of Theology, Cambridge, Mass. 02138


The Heffernan Press Inc.

35 NEW STREET • WORCESTER, MASS. 01603, U.S.A.

NEW TESTAMENT ABSTRACTS

VOLUME 13

1968-1969

TABLE OF CONTENTS

ABSTRACTS OF ARTICLES AND REVIEWS

Introduction	1, 175, 289
Texts and Versions	14, 184, 297
NT General	19, 186, 298
Gospels—Acts	
Gospels (General)	28, 190, 302
Jesus	32, 195, 304
Synoptics	41, 200, 314
Matthew	42, 201, 317
Mark	55, 207, 325
Luke	63, 211, 332
John	68, 215, 336
Acts of the Apostles	74, 220, 347
Epistles—Apocalypse	
Paul	77, 222, 348
Pauline Epistles	85, 227, 354
Hebrews—Catholic Epistles	97, 235, 365
Apocalypse	102, 238, 368
Biblical Theology	105, 239, 369
NT World	126, 246, 383
BIOGRAPHICAL NOTES	147, 255, 395
BOOK NOTICES	149, 257, 396

INDEXES

Principal Scripture Texts	415
Authors	418
Book Reviews	426
Book Notices	429
Journals	436
Abstractors	439

LIST OF JOURNALS

- | | |
|--|---|
| African Ecclesiastical Review (Masaka, Uganda) | Christianity Today (Washington, D.C.) |
| American Benedictine Review (Atchison, Kas.) | Christus (Paris) |
| American Church Quarterly (Pelham Manor, N.Y.) | Churchman (London) |
| American Ecclesiastical Review (Washington, D.C.) | Church Quarterly (London) |
| Ami du Clergé (Langres) | Ciencia Tomista (Salamanca) |
| Andover Newton Quarterly (Newton, Mass.) | Ciudad de Dios (Madrid) |
| Andrews University Seminary Studies (Berrien Springs, Mich.) | Civiltà Cattolica (Rome) |
| Angelicum (Rome) | Clergy Monthly (Ranchi) |
| Anglican Theological Review (Toronto) | Clergy Review (London) |
| Antonianum (Rome) | Collationes Brugenses et Gandavenses (Bruges) |
| Augustinianum (Rome) | Collectanea Mechliniensia (Malines) |
| Australasian Catholic Record (Sydney) | Communio Viatorum (Prague) |
| Australian Biblical Review (Melbourne) | Concordia Theological Monthly (St. Louis, Mo.) |
| Bausteine (Fulda) | Continuum (Chicago) |
| Bibbia e Oriente (Genoa) | Cross and Crown (St. Louis, Mo.) |
| Bibel und Kirche (Stuttgart) | Cross Currents (West Nyack, N.Y.) |
| Bibel und Leben (Düsseldorf) | Cultura Bíblica (Segovia) |
| Bibel und Liturgie (Klosterneuburg) | Dansk Teologisk Tidsskrift (Copenhagen) |
| Bible Today (Collegeville, Minn.) | Dialog (Minneapolis, Minn.) |
| Bible Translator (London) | Didascalia (Rosario, Argentina) |
| Bible et Vie Chrétienne (Bruges) | Divinitas (Rome) |
| Biblia Revuo (Ravenna) | Divus Thomas (Piacenza) |
| Biblica (Rome) | Doctor Communis (Rome) |
| Biblical Archaeologist (Cambridge, Mass.) | Doctrine and Life (Dublin) |
| Biblical Research (Chicago) | Dominicana (Washington, D.C.) |
| Biblical Theology (Belfast) | Downside Review (Bath) |
| Bibliotheca Orientalis (Leiden) | Dublin Review (Dublin) |
| Bibliotheca Sacra (Dallas, Texas) | Ecumenical Review (Geneva) |
| Biblische Zeitschrift (Paderborn) | Ecumenist (New York) |
| Bijdragen (Nijmegen) | Encounter (Indianapolis, Ind.) |
| Bulletin of the American Schools of Oriental Research (Cambridge, Mass.) | Ephemerides Carmeliticae (Rome) |
| Bulletin of the Evangelical Theological Society (Wheaton, Ill.) | Ephemerides Liturgicae (Rome) |
| Bulletin of the John Rylands Library (Manchester) | Ephemerides Mariologicae (Madrid) |
| Bulletin de Littérature Ecclésiastique (Toulouse) | Ephemerides Theologicae Lovanienses (Louvain) |
| Burgense (Burgos) | Erbe und Auftrag (Beuron) |
| Cahiers de Joséphologie (Montreal) | Estudios Bíblicos (Madrid) |
| Calvin Theological Journal (Grand Rapids, Mich.) | Estudios Eclesiásticos (Madrid) |
| Canadian Journal of Theology (Toronto) | Etudes (Paris) |
| Carmelus (Rome) | Etudes Franciscaines (Blois) |
| Catholic Biblical Quarterly (Washington, D.C.) | Etudes Théologiques et Religieuses (Montpellier) |
| Catholica (Copenhagen) | Euntes Docete (Rome) |
| Catholica (Münster) | Evangelical Quarterly (London) |
| Chicago Studies (Mundelein, Ill.) | Evangelische Erzieher (Frankfurt) |
| Christian Century (Chicago) | Evangelische Kommentare (Stuttgart) |
| | Evangelische Theologie (Munich) |
| | Evangile (Paris) |
| | Expository Times (Edinburgh) |
| | Franciscan Studies (St. Bonaventure, N.Y.) |
| | Franziskanische Studien (Münster) |
| | Freiburger Zeitschrift für Philosophie und Theologie (Fribourg) |
| | Furrow (Maynooth) |
| | Geist und Leben (Munich) |
| | Gnomon (Munich) |
| | Gordon Review (Wenham, Mass.) |

PERIODICAL ABSTRACTS

INTRODUCTION

1. M. BOUTTIER, "Réflexions sur le thème 'Tradition et Écriture,'" *RevThéol Phil* 18 (1, '68) 1-18.

The early Christians had recourse only to the apostles' preaching from which the apostolic tradition was formed. With the emergence of the canon one can speak of Scripture and tradition. Some claim they rely solely on the Bible without any tradition, but this could be true only if a single interpretation imposed itself. Actually everyone reads Scripture with certain presuppositions.

The article then studies the conclusions on this topic reached by the Catholic scholar J. Geiselman and indicates points of agreement and dissent. All tradition must be under the judgment of Scripture which it transmits. A magisterium which authentically interprets tradition places itself in the impossibility of recognizing an error. Catholics in their defense of tradition appeal to the development of doctrine. The history of Israel does not show any development in the concept of Yahweh, nor is a development of doctrine held by the Fathers. Though it rejects a progressively expanding tradition, Protestantism is not moribund. Its tradition is closed insofar as it attests what happened once for all, but it is open to welcome what is to come.

The canon raises some problems for Protestants. The church has not determined which books are Scripture; she has simply become conscious of what she has received from the Lord. The authority of these books does not consist in a body of teaching or in moral directives; the Scripture is given us to reveal not things but a person, i.e. God. Finally, the transmission of the gospel has a distinctively personal character because through the Scriptures we have encounter with the contemporary Christ.—J.J.C.

2. G. C. CHAPMAN, JR., "Ernst Käsemann, Hermann Diem, and the New Testament Canon," *JournAmAcadRel* 36 (1, '68) 3-12.

Käsemann, form-critic and theologian, views the canon as a late selection of books, uneven in quality, reflecting *charisma* and static traditionalism. The kerygma may be provisionally isolated by the non-objective criterion of Pauline righteousness by faith.

Diem makes an approach through historical procedures using as criteria the proclamation of the risen Christ and his teaching. Both contrast Luke to Paul as laying the Catholic foundation. Diem assumes apostolic tradition is represented by varied concepts and emphases. No traditional witness should be ideologically discounted. The Diem methodology is preferable.—J.H.C.

3. E. FUCHS, "Kanon und Kirche," *ZeitTheolKirch* 63 (4, '66) 410-433.

The canon is the documentary record of the earliest, normative origins of the church, against which all subsequent Christianity must verify itself. The

kerygma is the contemporary preaching by believers that the final days have come, that Jesus Christ is Lord. The two are forever in tension: the canon challenges the kerygma through comparison with its own historical beginnings, yet ultimately it points to what is metahistorical.

The NT text is God's word only when it has been read and preached upon in the liturgy. It must come alive in the spoken word—and in the preacher's own life. Jesus' own parables were basically about himself (e.g. the workers in the vineyard, Mt 20:1-15; the seed growing secretly and the mustard seed, Mk 4:26-32). The point—that God cares for the little folk—is sacramentalized in Jesus' own companionship with the outcast and the insignificant. The Christian community must sacramentalize the word in exactly the same way, displaying that total love which is exposed to suffering and death, thus revealing Jesus' lordship in our own, sacramentalized flesh. Like Jesus, we can reconcile men only by offering the kingdom in deed that matches word.

The canon nudges faith forward, always criticizing tradition by comparing it with the cross. We approach Jesus, neither by a simple, historical pursuit of the past ("back to Jesus"), nor by a facile but unfulfilling hope in the future, but in a present growth in faith toward faith as strong as that of Jesus. The NT is designed to provoke a present event: a preaching of faith that is verified both by its correlation to the preaching of Jesus in the canon, and by its correlation to the preacher's life. The true hermeneutic is thus sacramental: the text is rightly understood if it produces the right, Christ-reproducing events.—J.T.B.

4. D. P. FULLER, "Benjamin B. Warfield's View of Faith and History. A Critique in the Light of the New Testament," *BullEvangTheolSoc* 11 (2, '68) 75-83.

Warfield's doctrine of inspiration, to which evangelicals are heavily indebted, arose from a conviction regarding the relationship of faith and history, namely "that faith which credits the Bible as the verbally-inspired, inerrant Word of God rests ultimately upon the empirical stuff of history and the world around us," i.e. it rests on the *indicia* of Scripture. E. J. Young's critique of Warfield goes too far in that it removes knowledge of the authority of Scripture from the stuff of history. One may, however, propose the following corrective to Warfield: "to understand that verbal plenary inspiration involves accommodation to the thinking of the original readers in non-revelational matters."—G.W.M.

5. A. M. GARCÍA ORDÁS, "Biblia y formación teológica," *RevistEspir* 27 (106, '68) 28-41.

In view of the insistence of Vatican II documents upon the central role of biblical studies in seminary education, a survey is given of the relationship between Scripture and theology in the patristic period, in the Middle Ages and in current theological thinking and education.

6. D. H. KELSEY, "Appeals to Scripture in Theology," *JournRel* 48 (1, '68) 1-21.

The authority of Scripture is here considered as the relation in which Scripture stands to theology. Scripture may bear directly on the religious life of the user of Scripture or bear directly on theological argument. Only the latter way is considered in this paper.

R. Bultmann's and K. Barth's theological discussions on "reconciliation" are studied as illustrating the appeal to Scripture. For Bultmann, the subject matter of theology is the ontic state of the man of faith. The conclusions of theological arguments are a variety of proposals making truth claims about the faithful man's self-understanding, proposals for belief about how a man comes to that self-understanding and its attendant authenticity, and proposals of attitude and policies appropriate to that self-understanding. Scripture is used to authorize these conclusions almost exclusively by providing data for the argument. The Scripture so used is construed either as self-involving utterances symptomatic of the underlying *existentiell* state of the writer or as a more or less systematic structure of concepts.

For Barth, the subject matter of theology is an agent in action and the acts of the agent. The conclusions of theological arguments are a variety of proposals making truth claims about the identity of this agent, about the *existentiell* state of men who relate to this agent in faith, about the objective and even ontological consequences for men and the world of this agent's acts, proposals about the attitudes and policies for men having that self-understanding and living in a world thus transformed. Scripture is used to authorize these conclusions almost exclusively by providing data for theological arguments. The Scripture so used is construed according to a number of quite different logical types of utterance.

The article then draws some conclusions concerning the problem of relating Scripture to theology. It is misleading to give the impression that theologians have in Scripture a court of appeal in which to adjudicate their disagreements. In the arguments examined above, Scripture was almost always used as data, rarely as backing, and never as warrant. A particular mode of religious experience seems to shape the theologian's decision about the subject matter of theology, the basis of unity in Scripture and the logical character of the Scripture he uses as data. Finally, historicocritical scholarship apparently cannot help us to decide the question of the proper subject matter of theology.—J.J.C.

- 7r. A. F. J. KLIJN, *An Introduction to the New Testament* [cf. *NTA* 12, p. 250].

J. MURPHY-O'CONNOR, *RevBib* 75 (2, '68) 306.—The book is both too simple and too complex for the American readers to whom it is addressed. The quality of the English is poor. No attention is given to professional opinions of other exegetes on disputed questions. The book cannot be recommended.—S.E.S.

8. H. KRUSE, "Die Zuverlässigkeit der Heiligen Schrift. Exegeten zwischen Dogma und Wissenschaft," *ZeitKathTheol* 90 (1, '68) 22-39.

Scholars must search for the guidelines for the concrete use of Scripture latent in the decrees of Vatican II. New in the council text is the phrase, "they teach reliably, faithfully and without error (*firmiter, fideliter et sine errore docere*) that truth which God for the sake of our salvation wished to be con-signed to Holy Scripture" (*Dei Verbum* § 11). The council *Acta* say that the Fathers are not suggesting that Scripture is not integrally inspired by God. The phrasing is aimed at exegetes who have emphasized human finitude and the fallibility of Scripture.

As N. Lohfink remarks [§ 10-822], "a genuine biblical statement that does not belong in the area of the truth that is transmitted for the sake of our salvation can be admitted to be in error." The problem is the meaning of the phrases, "genuine biblical statement" and "can be admitted to be in error." In light of the relation of the OT to the NT and of the present knowledge we have of form redaction, what falls under either category? In addition, what philosophical or literary norm is to determine what pertains to salvation-history and to the Christ-event? The old logical-philological approach is yielding to end-directed psychological categories.

Finally, the reliability of Scripture does not exclude frailty of the human author, and the guidance of the Holy Spirit presupposes prudent and normal human cooperation leading to understanding.—H.B.B.

9. R. LLAMAS, "La Sagrada Escritura, fuente de vida espiritual," *RevistEspir* 27 (106, '68) 5-27.

The documents of Vatican II frequently recall to us that the Bible must be the source of true Christian spirituality. A survey of the recent history of attitudes toward the Bible in the church shows that this emphasis is the culmination of a long movement within the church. It is seen as consistent with the church's self-understanding and with the spirituality of the church Fathers.—G.W.M.

10. P. MAMIE, "L'Écriture Sainte, âme de la théologie?" Richesses et limites des études actuelles sur l'Écriture sainte," *NovVet* 43 (2, '68) 141-146.

P. A. Patfoort, in an article on the exact competence of biblical theology in *Seminarium* 19 (4, '67) 882-900, argues that in order for Scripture to be "*veluti anima universae theologiae*" (Vatican II's decree on priestly formation, *Optatam totius*, § 16), the study and reading of the Bible must (1) go beyond the level of the positive exegetical sciences, (2) avoid turning into a "phenomenologization" of the biblical data and (3) rise, under the light of faith, to the level of a wisdom teaching. P is correct but does not go far enough in solving the basic problem: Should the Catholic exegete be a theologian?—S.E.S.

11. R. P. MARTIN, "Authority in the Light of the Apostolate, Tradition and the Canon," *EvangQuart* 40 (2, '68) 66-82.

The NT church was aware of Jesus' authority and lordship, which was manifested by the Spirit who communicated the divine will to the church through the apostles and NT prophets. The apostolic function to exercise authority and safeguard the tradition is incommunicable; by his personal example and word and presence he authoritatively handed on the tradition. Post-apostolic times needed a concrete and permanent form to continue apostolic authority and varying answers were found in Scripture and tradition. The canon of authoritative Scripture is settled for Catholics by Trent, and for Lutherans by the position that canonicity and so authority are determined by the kerygmatic nature of Scripture's contents. O. Cullmann gives the apostolic rule of faith a parallel position with the NT. Y. M.-J. Congar modifies the Tridentine view that Scripture and tradition are in tandem relation with each other and form a double source of revelation; for him, tradition is a complementary way of communicating scriptural truths, a midrash on Scripture. He is opposed by R. P. C. Hanson. The ultimate criterion is: Can this rite, custom, etc., be shown to be an essential part of the kerygma, and does it outwardly express it?—P.J.F.

12. M. McNAMARA, "God's Living Word. Why the Bible?" *DocLife* 18 (7, '68) 390-394.

Guided by her own tradition, the church insists, in the documents of Vatican II, that all familiarize themselves with the Bible, inspired by the Holy Spirit, reflecting the catholicity of Christianity and itself a living part of the church. There are adequate translations available for those who want to read.—S.E.S.

- 13r. C. F. D. MOULE, *The Phenomenon of the New Testament* [cf. *NTA* 12, p. 131; § 12-751r].

N. J. McELENNEY, *CathBibQuart* 30 (2, '68) 278-280.—Summary of the argument, which uses the classic apologetic but is distinguished by its respect for the complexities and subtleties of the source materials. The author considerably develops the NT theology of incorporation in Christ, not only in Paul, and uses it as one of his apologetic arguments.—G.W.M.

14. G. PHILIPS, "Scriptural Exegesis and Dogmatic Theology," *LouvStud* 2 (1, '68) 14-28.

After describing the present-day tension between theology and exegesis, the first part offers some historical notions regarding dogmatic theology. The conclusion is drawn that the theologian must be acquainted with OT and NT exegesis, patristics, medieval research and contemporary philosophy. He must have a personal knowledge of the results obtained by recognized experts in each of these fields and hence draw the greatest possible profit toward advancing his own conclusions.

The relation between exegesis and dogmatics may be explained thus. (1) Dogmatics covers a larger territory than exegesis unless one would reduce all theology to the explicit content of the Bible. (2) The exegete and the dogmatist have different aims. The exegete strives to establish in a positive manner the specific and immediate content of the sacred books. The dogmatist commits himself more to reflection on the data thus gathered and duly fixed. Thus the ultimate import of the biblical affirmation, its comprehensive or plenary sense, will be more accessible to the theologian who is faithful to his style of work. (3) The spirit of synthesis and organization is more marked in the dogmatist who is always on the lookout for a more comprehensive and better ordered system. At any rate, serious cooperation between exegetes and dogmatists is indispensable in order to avoid timid immobility and reckless progressivism in theology. By such cooperation theology as a whole will make progress in unfolding the inexhaustible riches of revelation.—J.J.C.

15. G. TAVARD, "Scripture and Tradition," *JournEcumStud* 5 (2, '68) 308-325.

Scripture is the beginning and source of tradition as well as being itself a collection of the earliest traditions of the Christian church. Because they are so closely intertwined, one should look at their oneness rather than their distinctiveness. The problem of their relation is part of a larger dilemma: Protestant emphasis on theology of the word and Catholic emphasis on theology of the church.

A careful investigation of OT and NT references to the word shows that they are not systematized but inclusive and thus richer than any particular theological interpretation of the word. Though we can never have a complete theology of the word, our understanding of it is the criterion of evaluation of all of our thought. While Scripture remains the basis of our understanding of the word, the word cannot be identified with the Scriptures and may take hold of man even through other extrabiblical means which stand alongside Scriptures.

The Spirit transmits the word to man. Tradition is Spirit at work—a *different dimension* of the same revelation found in the Scripture. The Father's revelation through the Son is found in the Scripture and his revelation through the Spirit is found in tradition. Both have equal power despite subtle differences in emphasis. The history of the distinction between them is closely related to the historical developments of the Trinitarian formula. Their separation (unknown in eastern Orthodoxy) is an outcome of the *filioque* formula. The Reformation and Counter Reformation contributed further to their separation and led to two artificial ways of separating the word, which is the substance, and the Spirit, which is the power of revelation.

No real progress in understanding Scripture and tradition can be made before investigating the theology of the Spirit, which is the source of misunderstanding between eastern and western Christianity. The church needs continually to analyze her teachings which are equally subject to the word (Scripture) and

the illumination of the Spirit through the ages (tradition). [From the précis accompanying the article.]

16. A. VARGAS-MACHUCA, "De Scriptura et Traditione," *VerbDom* 46 (1, '68) 47-55.

The author gives a Latin summary of his book, *Escritura, Tradición e Iglesia como reglas de fe según Francisco Suárez* (1967) in which he shows that the post-Tridentine theologians did not hold the crude "two-source" theory of Scripture and tradition which has sometimes been attributed to them in recent years. Passages from Suarez agree closely with Vatican II's constitution *Dei Verbum*.—J.F.Bl.

17. C. ZEDDA, "Alcune brevi considerazioni sull'ispirazione biblica," *Divinitas* 11 (1, '67) 25-30.

A recently proposed theory explains inspiration on the principle that the Bible is a constitutive element of the church and that God, in willing the church, willed the Bible and thus became the author of Scripture. The theory has certain weaknesses. Scripture gives no indication that it is a constitutive element of the church. As regards the OT books, the theory seems to incline to the idea that these books became Scripture through the later approbation of the church. As regards the NT, most of the books are occasional writings, sent to an individual or to a particular church, and not addressed to the entire church. Finally, the new theory does not sufficiently explain inspiration according to the teaching of the encyclicals.—J.J.C.

Revelation

18. M. ADINOLFI, "La rivelazione divina nell'insegnamento della Chiesa ieri e oggi," *Antonianum* 43 (1, '68) 3-20.

A historical survey makes it clear that there has been a logical and consistent development in the comprehension of divine revelation, and this growth is due to the meditation and spiritual experience of the faithful, the study of theologians and the teaching of popes and bishops. Revelation is not abstract and static, as some theologians have held, but essentially dynamic, personal and Christological.—J.J.C.

19. J. ALEU, "La constitución dogmática sobre la Divina Revelación," *EstEcl* 43 (164, '68) 23-59.

After a brief survey of the history of the schema's redaction, the document is analyzed chapter by chapter with frequent comparative reference to previous councils.

20. W. R. CROCKETT, "The Theology of Revelation and the Principles of Union," *Ecumenist* 6 (4, '68) 152-156.

The article seeks to cast some theological light on the meaning of a statement from the Principles of Union (between the Anglican Church and the United Church of Canada): "We are united in the faith which the Church has

always held in Jesus Christ, the redeemer of the world, in whom we are saved by grace through faith, and in accordance with the revelation of God which he has made, being himself God incarnate, we worship one God, Father, Son and Holy Spirit." This kind of statement is traditional in form, functions as a witness to the Catholic faith and is intentional rather than definitive in character.

Revelation is not something extrinsic to man, but the ultimate reply to his deepest search for fulfillment in his existence. It speaks at the heart of man's life in the world and not at the periphery. Since it is God's radical act of self-communication (not the communication of certain revealed truths), the response elicited will be one of love seeking to express itself. Further, if this divine self-communication is understood as "the Father's going out from himself into man's history through his self-expressive Word and life-giving Spirit in order to gather up all of man's history and carry it into the very heart of the triune God by the action of the same Word and life-giving Spirit, then man in responding discovers that that his own searchings and longings, his inarticulate groanings, find their true expression as the Spirit bears witness with our spirit that we are the sons of God." Worship comprehends, celebrates and expresses this communication and response.—S.E.S.

21. F. FESTORAZZI, "Rivelazione biblica di Dio," *ScuolCatt* 96 (2, '68) 142-175.

The biblical material on God's self-revelation is set forth at length and its component parts are then analyzed. Two main points are stressed: Christ through the Spirit reveals the living God, and the NT contains a Christocentric Trinitarianism. The next question concerns what is needed for a theological treatise on God. Certain things are required because of God's self-revelation, others because of man's encounter with God.—J.J.C.

22. H. V. GUENTHER, "Tantra and Revelation," *HistRel* 7 (4, '68) 279-301.

In the Christian conception, revelation is the communication to man of the divine will. "Natural" revelation came to be understood as a self-manifestation of the divine in man and nature, intelligible through man's natural gift of reason; "supernatural" revelation was seen as outside nature and human experience, inaccessible to reason which merely argued and inferred from the evidence of the senses. This led to a contrast between reason and faith and to the ultimate downfall of each.

Revelation not only is a process but also has a content stirring man to response; but man responds in many ways: by a feeling of absolute dependence, by ritual actions, by religious ethics, by attempts at mystical union. All of these responses are to be found also in the Buddhist Tantras, an analysis of which indicates that revelation can come from without (exogenous) or within (endogenous). Further, regardless of where it comes from, revelation comprises (1) the "place" of occurrence, (2) the revealing power, (3) the recipient, (4) the subject matter and (5) the occasion. There follows a detailed exposition of these elements from various Buddhist scriptures.—S.E.S.

23. R. LATOURELLE, "Vatican II et les signes de la Révélation," *Gregorianum* 49 (2, '68) 225-252.

In the documents of Vatican II, the signs of revelation are Jesus himself, who reveals and is the revelation of the Father, and the church, which bears witness to the presence of the kingdom of God by its unity in love and service of man. Sanctity is seen in terms of personal witness with a view, perhaps, to the nature of revelation, which was first made through deeds as well as words, was passed on by example as well as by teaching, and is meant for an existentialist-minded world that prefers deeds and facts to words and abstractions. Since Vatican I the emphasis has changed from mostly objective and extrinsic signs to interiorized, personalized and subjective signs; there is now greater stress on human liberty, greater discretion in regard to the action of signs upon men. Future semeiology must place greater emphasis on the more principal signs—the church, Christ, the message of salvation—on witness, and on the complementary nature of dogma and apologetics; it must see the signs as signs of divine presence, which are present also outside the Roman Catholic Church; it must pay attention to modern man and contemporary sensibilities.—P.J.F.

24. T. STRAMARE, "Riflessioni sull'economia della Rivelazione," *RivistBib* 15 (5, '67) 527-542.

It is a fundamental law in the divine general plan of salvation, in its preparatory stages as well as in its actual realization, that the invisible mystical reality is rendered visible through a material sign: the *sacramentum*. This sign consists in words and deeds or facts. The words provide the religious interpretation of the facts or deeds; they make manifest their intrinsic religious value and significance in relation to the mystery of salvation—the mystery of Christ—of which both words and facts combined are the visible sign. Biblical historians, prophets, psalmists, sages, apostles and Evangelists, all of them moved by the Holy Spirit, meditated for long on these events and recorded the fruit of these meditations in the Holy Scriptures, both OT and NT. Thus the word illumines the divinely created facts and these in their turn confirm the truth of the words; thus there is formed a visible sign leading to faith.—C.S.

Interpretation

25. H. BORNKAMM, "Luther et l'Écriture sainte (très particulièrement d'après les Préfaces de Luther aux livres de la BIBLE)," *ÉtudThéolRel* 43 (1-2, '68) 101-120.

The prefaces to the various biblical books reveal Luther's outlook as a theologian, exegete and litterateur. Of special importance are his prefaces to the Psalter and to Rom.—J.J.C.

26. A. CAPELL, "Lingvo kaj religio laŭ la biblia vidpunkto" [Language and Religion from the Biblical Point of View], *BibRevuo* 4 (1, '68) 27-34.

A brief study comparing anthropological linguistic studies and some of the biblical data concerning the problem of God-talk.

27. E. FARLEY, "Jesus Christ in Historical and Non-Historical Schemes," *Perspective* 9 (1, '68) 61-79.

Most contemporary theologies are based upon either a historical scheme which sees historical sequences as an expression of a sovereign and purposing Creator, or a non-historical scheme based upon structures of being or subjective human experience. In the non-historical scheme, the central religious figure (or Christ) is dispensable or is "merely historical." The Christology of the historical scheme, on the other hand, begins with an examination of Jesus Christ and seeks to find the kind of scheme which this religious figure produces. In Scripture, the historical scheme, as bearer of the kerygma, is not simply a vehicle of a meaning independent of it, but it is itself meaning-determining. The issues raised in this analysis are claimed to be fundamental in the discussion among various contemporary theological movements.—R.L.S.

28. A. K. FENZ, "Was heisst Schriftauslegung?" *BibLiturg* 41 (3, '68) 176-187.

A discussion of the task of interpreting the Bible today in view of its special problems, e.g. the difference of the biblical outlook from that of men today, the danger of presuppositions, the role of ecclesiastical supervision and finally the necessity of making the Scripture relevant for the present day.—J.J.C.

- 29r. R. W. FUNK, *Language, Hermeneutic, and Word of God* [cf. *NTA* 11, p. 267; §§ 12-761r—762r].

J. H. ELLIOTT, *UnaSanc* [NY] 25 (2, '68) 119-120.—Summary. Praised. The book is welcome because (1) it is a good example of the way current philosophical and literary critical thought have influenced the character of the theological hermeneutical question(s) and the method of exegetical analysis; (2) it combines wide bibliographical coverage with critical perception and felicitous presentation; (3) it makes some fresh exegetical contributions. The book lacks some clarity in treating the relation of the form of the NT letter to the phenomenology of language. The *Auseinandersetzung* with W. Schmithals in part three (especially on 1 Cor 2:6-16) "scores some points against a German proclivity toward *religions-geschichtliche* parallelomania."—S.E.S.

- 30r. ———, *Idem*.

D. O. VIA, JR., "Language and Reality: A Review," *Journ Rel* 48 (1, '68) 69-77.—Extensive summary followed by a detailed critique. In the parable of the prodigal son, F could better distinguish three possible levels of understanding rather than presenting one level. The Good Samaritan seems to be an example story rather than a parable. F rightly maintains that what a parable says cannot be said in any other words, but he is wrong in holding that a parable should be interpreted in another parable. F rightly argues that reality is undiscovered apart from language. The book is valuable for its many insights, but the style is often needlessly difficult and obscure.—J.J.C.

31. D. P. FULLER, "The Fundamental Presupposition of the Historical Method," *TheolZeit* 24 (2, '68) 93-101.

Bultmann's conviction that "history is a unity in the sense of a closed continuum of effects in which individual events are connected by the succession of cause and effect . . ." and that this closedness excludes supernatural intervention, has two parts. The first is that each event in history is to be accounted for by an entirely adequate cause. At times, however, a miracle may be the only adequate cause. Thus in the historical method, shutting the door to miracles (except in the case where there is a knowledge of natural causes sufficient to explain a phenomenon), rather than safeguarding, actually jeopardizes the integrity of the historical method. When natural causes would produce an effect opposite to the actual one, the cause should be assigned to the supernatural. Thus the second part of Bultmann's thesis, that supernatural intervention is excluded by the historical method, is false. This intervention takes place, however, under the laws of cause and effect. The emphasis of H. R. Niebuhr and W. Pannenberg on the contingency of history in view of God's freedom would give a view of history that excludes the possibility of any knowledge at all.—P.J.F.

32. W. JOEST, "Thesen zum Problem der existenzialen Interpretation," *KerDog* 14 (2, '68) 153-157.

Twenty-five theses introduce the problem. Numbers 1-8 are general (the biblical message concerns the reality of God and God's relation to man, yet not information about this relation nor about man's relation to being-as-such, but rather a call to new understanding of man's existence, and it demands that man respond; therefore preaching and pastoral care involve existential interpretation). Numbers 9-25 consider special problems of systematization, especially Bultmann's prior understanding (formal analysis of being-as-such cannot be a key to existential hermeneutics because the biblical message demands man's questions of what might I hope and what am I to do).—D.C.Z.

33. K. KOCH, "Gibt es ein hebräisches Denken?" *PastBlät* 108 (5, '68) 258-276.

The studies of Hebrew thought made by J. Pedersen, T. Boman, J. Barr and the writers in Kittel's *TWNT* are subjected to a searching critique; they have good points but all have serious defects. In the last decades many monographs have been devoted to individual words and have produced valuable results, but no methodology is generally agreed upon. Contrary to Barr, Hebrew and ancient Greek thought cannot be reduced to a common denominator with modern European languages. Our present task is to inaugurate thorough introductory studies, avoiding two misleading presuppositions. One is that we can get back directly to a revealed distinctiveness of Hebrew thought (no one can with a single step bridge a gap of 2,000 years). The second presupposition is the a priori dismissal of some peculiarity in Hebrew on the ground that it is primitive. But with due care we can penetrate deeper into ancient Hebrew and thereby enrich the exegesis of the OT.—J.J.C.

34. J. MOLTSMANN, "Toward a Political Hermeneutics of the Gospel," *UnSem QuartRev* 23 (4, '68) 303-323.

Behind the question of how to understand the Christian tradition today stands the more radical question of why preach, understand and believe these specific texts? Bultmann's existential analysis fails to grasp the special claim of the NT texts. Moreover, in bypassing the question of knowledge of the end of world history, he substitutes the theodicy question (the quest for a just world) with the quest for one's own existence and leaves the question of the whole suffering of creation unsolved.

Biblical texts present a horizon of concern which encroaches upon the whole affliction of the present and points to new possibilities of a future open to God. Thus, a material hermeneutic must seek changes in present conditions, and not merely an understanding of the past under present conditions. This means outlining the means and methods of practical liberation from present afflictions—hence, political hermeneutics. The NT proclaims the hope for a new creation (Rev. 21:3); this hope can also become the inexhaustible source for social imagination and for legal and political visions in the name of freedom. Religion must not make this hope relative and irrelevant.—T.W.L.

35. L. R. PRUNIÈRES, "Exégèse rationnelle et exégèse chrétienne," *ÉtudFranc* 18 (46, '68) 137-144.

For the interpretation of the Bible, the Christian must employ the method and all the tools of ordinary exegesis, but in addition faith should enter into his approach to the text. He will recognize that the Scriptures contain myth but will not think that myth necessarily excludes an underlying historical fact, e.g. the myth of the Fall does not rule out the fact that our first parents sinned. Similarly Jesus, when invoking Gen 1 and 2 to proclaim the indissolubility of marriage (Mt 19:3-12), assumes the existence of Adam and Eve.—J.J.C.

36. K. RUNIA, "The Modern Debate Around the Bible," *ChristToday* 12 (20, '68) 972-975; (21, '68) 1019-21; (22, '68) 1072-76.

A description and critique of the basic principles and presuppositions of Bultmann's interpretation of the Bible, followed by an exposition of the doctrine of inspiration and its consequences.

37. B. SALOMONSEN, "Lingvistik og bibelsk teologi. En praesentation af James Barr" [Linguistics and Biblical Theology. A Presentation of James Barr], *DanskTeolTid* 31 (1, '68) 31-59.

In presenting the works of J. Barr, special attention is given to his *The Semantics of Biblical Language* (1961) and *Old and New in Interpretation* (1966). (1) Linguistic problems: one should not excessively schematize the contrasts between "Semitic" and "Greek" thought, concrete and abstract, static and dynamic, action and state, Hebrew roots and etymology, etc. B also presents a critique of Kittel's *TWNT* and his fluctuating notion of *Begriff*. (2) Theolog-

ical problems: (a) history and revelation: this includes both word and deed of God, but does not itself have a history. There are prior religious factors elsewhere in the gospel which are extant, even though Jesus is their new center. (b) Typology and allegory: here also the limits are fluid. It would be more valuable to approach the OT from a "Trinitarian" than from a "Christological" point of view. Orthodox purism and fundamentalism both have the same motivations and the same conclusions, though each starts from different presuppositions. Barr's works are more critical than constructive, but they must be taken into consideration.—L.-M.D.

38. P. SCHOONENBERG, "Ereignis und Geschehen. Einfache hermeneutische Überlegungen zu einigen gegenwärtig diskutierten Fragen," *ZeitKathTheol* 90 (1, '68) 1-21; "Feit en gebeuren. Eenvoudige hermeneutische beschouwingen bij enkele in discussie staande vragen," *TijdTheol* 8 (1, '68) 22-43.

Hermeneutics is here understood not as philosophy, but rather as the responsible theological effort to interpret texts expressing Christian revelation. The following theses are offered as an attempt to articulate from a Catholic viewpoint what are the presuppositions and heuristic implications of the hermeneutical process. (1) Salvation-history is real. (2) God really operates both in history and in nature; he can also operate through extraordinary events which serve as signs. (3) An occurrence (*Geschehen*) should be distinguished from a historical event (*Ereignis*). A historical event is only that occurrence which happens within the scope of our history and is thus accessible to historical investigation. (4) Revelation expresses God's salvific activity in human fashion, by means of direct testimony or a conclusion. In either case, human images and insights are involved. (5) A historical event can be based on direct testimony or on other data pertaining to the realm of the historical. (6) A simple appeal to faith cannot establish the historicity of something which cannot be proved from the sources. (7) Likewise an appeal to a postbiblical tradition cannot prove something not proved by Scripture, unless the tradition supplies additional historical events. (8) Postbiblical tradition interprets Scripture but is itself interpreted by Scripture. Both need to be understood in light of the gospel or kerygma (i.e. the central Christian message). (9) It is both pastorally and theologically imperative to explain an occurrence of salvation-history in its total meaning and only then to discuss its historical, physical or biological modalities.—M.A.F.

39. G. Voss, "Die ökumenische Bedeutung der biblischen Hermeneutik," *Una Sanc* [Niederaltaich] 23 (1/2, '68) 35-49.

The essay examines the Bible and the different confessions, interpretation and understanding, *sola Scriptura* as a hermeneutical principle, the word of God and history, Scripture and tradition as a hermeneutical principle, and finally the ecumenical outlook. There is no univocal guarantee for understanding the Bible. The pilgrim church never completely grasps its meaning and is constantly challenged by the Bible to a continual reformation. The present multi-

plicity of confessions is a healthy reaction against the suppression of the plurality which manifested itself in the dialogue within the nascent church.—J.J.C.

40. G. WAGNER, "Luther et les recherches herméneutiques actuelles," *Étud ThéolRel* 43 (1-2, '68) 87-100.

An examination of Luther's work, method and principles shows that most of what he wrote still has value and that in some areas he anticipated the problems facing modern commentators.—J.J.C.

Texts and Versions

41. K. ALAND, "The Greek New Testament: Its Present and Future Editions," *JournBibLit* 87 (2, '68) 179-186.

An account of ongoing work and plans for future editions of the Bible Societies' Greek NT and of Nestle-Aland. Eventually the text, though not the format and the apparatus, of the former will be that of the 26th edition of the latter. The new Nestle-Aland will not only contain more variants but will present the evidence in clearer fashion; yet it remains a manual edition. In view especially of the vast number of MSS that have come to light since Tischendorf, what is still needed is a comprehensive critical edition. The materials, methods and opportunities for such an undertaking are described.—G.W.M.

42. E. C. COLWELL, with I. A. Sparks, F. Wisse and P. R. McReynolds, "The International Greek New Testament Project: A Status Report," *JournBib Lit* 87 (2, '68) 187-197.

A report on progress made by the American Committee of the Project in the areas of Greek patristic evidence (to be completed in early 1969), specific areas of versional evidence (now completed), lectionary evidence, and straight-text MSS—all dealing with Lk. Special details are furnished for the methods employed in assessing the lectionary evidence and in working with the 1,966 minuscules that contain Lk. In the latter area the problem of adequate representation has been solved by the elaboration of the Claremont Profile Method, which is described in detail.—G.W.M.

43. J. DUPLACY, "Une Tâche Importante en Difficulté; L'Édition du Nouveau Testament Grec," *NTStud* 14 (4, '68) 457-468.

A survey and critique of the *International Greek NT Project*, the *Institut für Neutestamentliche Textforschung* and the *Vetus Latina Institut* shows the need of having a clearly defined purpose and the value of publishing preliminary samples of work being done. It would be advisable to have closer ties between the various groups in order to expedite matters, to avoid needless duplication of effort, and to assure that each publication incorporates the results of the latest research. Some of the teams are made up almost exclusively of certain national groups or of members belonging to a few confessions. More scholars, chosen on a wider basis, might be enlisted for this international and non-confessional work.—J.J.C.

44r. *The Greek New Testament*, ed. K. Aland *et al.* [cf. *NTA* 11, p. 144; § 12-795r].

B. BONSACK, "Eine neue Ausgabe des Neuen Testaments," *TheolZeit* 24 (1, '68) 49-51.—Description of the features of the edition, with some critical examples of readings unfortunately dropped, readings that are improvements upon Nestle-Aland, etc. The most interesting feature is the arrangement and content of the critical apparatus.—G.W.M.

45r. ———, *Idem.*

C. M. MARTINI, *Biblica* 49 (1, '68) 133-137.—Descriptive summary. The new edition of the Greek NT, designed chiefly for translators, takes account of the most recent researches, especially of fresh light from P⁷⁵, which has led to a reinstatement of the "Western non-interpolations." A list of mistakes is given, and some technical defects are pointed out, e.g. uneven inking of facing pages. Otherwise a favorable judgment is given.—J.F.Bl.

46. J. E. HARTLEY, "Textual Affinities of Papyrus Bodmer XIV (P⁷⁵)," *Evang Quart* 40 (2, '68) 97-102.

A collation of P⁷⁵ Lk with the Textus Receptus and with current editions and some specific texts such as P⁴⁵ yields the following results. The text is a strong Alexandrian witness which agrees most frequently with B and with equal proportionate frequency with T. Sinaiticus and L also provide good support for it.—G.W.M.

47. B. KIPPER, "A propósito do 4.º centenário da 1.^a edição do Nôvo Testamento grego de Teodoro Beza 1565:1965," *RevistCultBíb* 3 (6/7, '66) 50-60.

T. Beza made little use of critical apparatus because of his more theological interests. Although his editions are mediocre, they are important as the source for the AV (London, 1611) and the Elzevir edition (Leiden, 1624). The article describes the previous Greek editions of the 16th century, the format of Beza's third edition (1580), then lists passages included by Beza but not accepted as valid by modern scholars and then indicates some differences in Beza's text of the Vulgate as compared with the official version. A concluding section mentions some relevant doctrinal points.—P.D.F.

48. S. LEANZA, "Testimonianze della tradizione indiretta su alcuni passi del Nuovo Testamento (*Giov.* VII, 37-38 e altri passi)," *RivistBib* 15 (4, '67) 407-418.

This is a study of some writings of the Fathers, either recently edited for the first time, or not yet studied as witnesses of the NT text. Recent studies show that ancient ecclesiastical writers quoted faithfully, but from a text which did not reach us and older than ours. Hence the importance of a systematic study of this indirect tradition of the NT text is obvious.—C.S.

49r. C. M. MARTINI, *Il problema della recensionalità del codice B alla luce del papiro Bodmer XIV* [cf. *NTA* 11, p. 145; § 12-485r].

K. TREU, *TheolLitZeit* 92 (12, '67) 895-897.—Summary of conclusions and of contents. The book is a model of text-critical methodology and a pleasure to read. Though not revolutionary, its conclusions about the antiquity of the text-form of B are of highest importance.—G.W.M.

50r. ———, *Idem*.

J. ZIEGLER, *TheolRev* 64 (3, '68) 208-209.—Praised. M has shown that one cannot speak of a Hesychian recension of B. The study is based upon orthographical, stylistic and learned (*dottrinali*) variants. The last group could have been given fuller treatment, e.g. the reading *egerthē* (Lk 16:31) *anastē* (P⁷⁵).—J.J.C.

51. H. H. OLIVER, "Implications of *Redaktionsgeschichte* for the Textual Criticism of the New Testament," *JournAmAcadRel* 36 (1, '68) 41-45.

Redaction-criticism and textual criticism are valid supplementary approaches in NT study. Each Gospel contains material reflecting the distinctive theological perspective of the writer. Redactional changes and textual variants must be critically studied to discover original theological individualisms and variants reflecting theological developments. Both redactional study and assessment of textual variations are necessary and complementary in recovering the more primitive forms of the underlying tradition.—J.H.C.

52. ANON., "Guiding Principles for Interconfessional Cooperation in Translating the Bible," *Secretariat for Promoting Christian Unity Information Service* 5 (June, '68) 22-25; *BibTrans* 19 (3, '68) 101-110; "La coopération interconfessionnelle dans la traduction de la Bible," *La Documentation Catholique* 1518 ('68) 982-992; "Normas para la cooperación de diversas confesiones en la traducción de la Biblia," *Criterio* 1550 ('68) 429-433.

Critical editions of NT and OT (UBS Greek and Masoretic text edited by Kittel) prepared by joint committees of Catholics and Protestants are the basis of approved common Bible translation projects. Certain NT passages found in the Textus Receptus but not supported by consensus of modern critical judgment will also be included. Evidence from Qumran Scrolls, ancient versions, related Semitic languages (e.g. Ugaritic) can indicate other forms of the Hebrew text. Deuterocanonical books and parts will be put in a section before the NT, with complete Esther as found in Greek (version of Hebrew Esther will also be in the book at usual location). A common exegetical basis should be established by adoption of mutually acceptable commentaries. Common Bible translations will include annotations but putting divergent Catholic and

Protestant interpretations side by side is discouraged. Helps for readers will include: alternative readings and renderings, explanation of proper names and plays on words, historical and cultural information, cross references, section headings, index, concordance, maps, illustrations. Names of translators will not be printed. Differing systems of spelling must be brought into harmony (systems of transliteration are essentially arbitrary; no one solution in itself is overwhelmingly superior). Borrowing of terms should be kept at a minimum. Style of translation will be established by the committees of each project, but in general should be meaningful and readable in public, make sense to those in and out of the church, reflect current usage and be sufficiently dignified. New translation is preferable to revision of existing versions. Each project should have three committees: Working (translators) and Review (various experts), chosen for competence and ability to work together, and Consultative (church leaders). Each trio of committees formulates its working principles.—W.M.A.

53. W. M. ABBOTT, "The Shape of the Common Bible," *Secretariat for Promoting Christian Unity Information Service* 5 (June, '68) 13-20; *BibToday* 37 ('68) 2553-66; "Ce que sera la Bible commune," *La Documentation Catholique* 1518 ('68) 991-1008; "Las normas para la Biblia común," *Criterio* 1551 ('68) 455-461; "Principi direttivi per una Bibbia comune," *CivCatt* 119/2 (2831, '68) 422-436.

A commentary on "Guiding Principles for Interconfessional Cooperation in Translating the Bible," issued by Vatican Secretariat for Unity and United Bible Societies, June 2, 1968. The document came out of a meeting of Catholics and Protestants at Crêt Bérard, Switzerland, in November, 1964, and reached final form Jan. 5, 1967, at a meeting in Rome chaired by Cardinal Bea and L. E. Holmgren, chairman of UBS Executive Committee. Common Bible projects are the work of committees, not one-man efforts. The UBS Greek, chosen as basis of NT work for its convenient ABCD grading of readings, and the Kittel revision, which will have similar gradings, have Catholics added to editorial boards. Passages like Mk 16:9-20 will be kept in the text since the book is for the churches but textual evidence will be appropriately marked. Since the churches, not the Bible Societies, determine the canon, the deuterocanonical books will be included in common Bible editions, in a section that can be dropped during the printing process for churches that do not want it. The UBS and the Catholic Church have met halfway on the question of notes (by excluding "controversial" material) with neither side giving up anything essential. In stating that translations should be in "a language reflecting current usage" the document touches on what may be the most decisive element in the shaping of the Bible of the future. In most of the 107 common translation projects now under way the stress is on making the best possible instrument for reaching the non-Christian to whom the Scriptures are presented for the first time. It is vital to find the best qualified persons for the Working and Review committees. Each project's principles will be the most satisfactory answer to the "problem of authority."—W.M.A. (Author.)

54. J. T. CLEMONS, "Some Questions on the Syriac Support for Variant Greek Readings," *NovTest* 10 (1, '68) 26-30.

A critical apparatus serves two important functions. Primarily it indicates the readings of various MSS; secondarily it lends support to one Greek reading over against others. An analysis of *kēphas*, *gar* and *de* suggests the impropriety of citing the Peshitta version as is commonly done in Greek editions. Since the translator of the Peshitta did not distinguish between *kēphas* and *petros* his version cannot be used to argue an underlying Greek manuscript which read *kēphas*. A study of the Syriac translator's use of *gar* and *de* indicates that it is improper to cite the Peshitta as support for one Greek particle to the exclusion of another.—R.H.M.

- 55r. *Épître de Saint Paul aux Romains*, Traduction œcuménique de la Bible [cf. *NTA* 11, p. 378; §§ 12-490r—491r].

F. BOVON, "L'épître de saint Paul aux Romains dans la traduction œcuménique de la Bible," *RevThéolPhil* 18 (1, '68) 34-46.—The translation is examined minutely under the headings of original, felicitous and debatable renditions. "By death" (5:21) could suggest that sin reigns by death, while Paul means that sin manifests its empire in death. The Greek text used is that of the *Greek New Testament*, ed. K. Aland *et al.* Several interesting variants could have been listed. Some readings adopted are questionable, e.g. Rom 12:11 probably read originally serving the time (*kairō*), a thought kindred to redeeming the time, rather than serving the Lord (*kyriō*), an easy scribal substitution. The notes on biblical words are good but could be shortened. On the other hand, there could be introductory notes for a chapter or a section, notes on theological patterns distinctively Pauline, and notes on the pre-Pauline background of certain passages. The reviewer, a Protestant, welcomes the Catholic agreement on many points hitherto disputed, e.g. "by faith alone," and admires the explanation of Rom 3 but finds the commentary on Rom 9 and its presentation of predestination unsatisfactory.—J.J.C.

- 56r. ———, *Idem*.

S. DE AUSEJO, "A propósito de una versión francesa ecuménica de la Carta a los Romanos," *EstBíb* 26 (3, '67) 295-298.—The history and the nature of the version are described and the translation highly praised. The writer then tells how an ecumenical Spanish version (in which he was a prime mover) has been prepared and will be published soon.—J.J.C.

- 57r. ———, *Idem*.

S. LYONNET, "Traduction œcuménique de l'Épître aux Romains," *Biblica* 48 (3, '67) 446-449.—The reviewer has dealt with the ecumenical implications of the TOB elsewhere [§ 12-55r]; here he points out disagreements on the translations chosen for Rom 8:16 and 8:20-21 and on the contents of some of the notes, e.g. regarding the meaning of redemption, the history of interpretation of Rom 5:12.—G.W.M.

58. P. REYMOND, "Vers une traduction française oecuménique de la Bible," *VerbCaro* 22 (86, '68) 52-65.

A description of the purpose of the TOB project, its history and some of the problems involved and the methods adopted for solving them. To insure homogeneity in the version suggestions were drawn up for translating some 400 frequently recurring terms. The translation of each book is entrusted ordinarily to two professors. For the major texts in Rom at least six exegetes were consulted.—J.J.C.

59. J. MIZZI, "The African Element in the Latin Text of Mt. XXIV of Cod. Cantabrigiensis," *RevBén* 78 (1-2, '68) 33-66.

The readings of Mt 24 in the *d* text are compared in a series of tables with the African witnesses *e d Cyp* and *m*, with the Old Latin codices and with the Vulgate. The African element is understood to be readings and renderings homogeneous with the biblical text used by Cyprian. The conclusion is that at the base of Mt 24 in *d* lies "a very primitive or Cyprianic text which, in the course of transmission, has sustained revision under the influence of Greek Mss. and Old Latin codices of the *a* type."—G.W.M.

60. R. W. F. WOOTTON, "Bible Translation Today," *Churchman* 82 (2, '68) 112-119.

The whole approach to Bible translation is undergoing a revolution. The attempt now is to express the meaning of the original language in normal contemporary English, which involves several other processes: (a) the rejection of "concordant" translation, (b) grammatical restructuring, (c) adjustments necessitated by a cultural gap between the Bible and the receptor language. This new approach can be summed up in two principles: (1) translate the sense, not the words; (2) bear in mind for whom the translation is intended. In this latter respect, *Today's English Version* has succeeded. The new approach is being disseminated through seminars for translators held under the auspices of the Bible Societies. Another important feature is the growing Roman Catholic activity and collaboration.—S.E.S.

61. H. ZAMORA, "La Biblia de Guadalupe. Un interesante código desconocido," *EstBíb* 26 (1, '67) 39-68; (2, '67) 121-142.

A detailed description, paleographical study and textual analysis of a 15th-century Vulgate MS of the whole Bible in the provincial library of Cáceres.

NT General

62. H. O. J. BROWN, "The Bizarre Courage of the Modern Theologian," *Christ Today* 12 (20, '68) 968-971.

A survey of modern exegetes and theologians, with particular emphasis on W. Marxsen, concludes that the modern theologian is a lonely man, but courageous. "He has taken it upon himself to stand in the gap between the eternal

truth of God and the meaningfulness of an individual man. But the task is too big for him."

63r. R. BULTMANN, *Exegetica* [cf. *NTA* 12, p. 248].

G. KLEIN, "Dramatischer Zweifrontenkampf," *EvangKomm* 1 (6, '68) 346-347.—These essays display the range of B's exegetical work in a way which puts the lie to the charge that he overwhelms the texts with his own theology. We now have access to the work which led to the results familiar in the theology, but B is able to keep together empirical exactitude and hermeneutical interpretation. He shows us that historical reconstruction and theological interpretation are not opposed, but are necessarily complementary.—W.G.D.

64r. R. DEICHGRÄBER, *Gotteshymnus und Christushymnus in der frühen Christenheit* [cf. *NTA* 12, p. 399].

J. H. ELLIOTT, *CathBibQuart* 30 (3, '68) 440-441.—Summary. Praised with some reservations. The study fulfills in comprehensive and detailed fashion the need for both a summary of the pertinent biblical texts and research done up to date and a critical examination of the formal terminological and stylistic characteristics of NT hymnic material. D does not give enough consideration to the possibility of a form common to Eph 1:3-14; 1 Pet 1:3-5 and Col 1:12-14. The alleged "poetic" structure of 1 Pet 2:9 f. is questionable (especially since D rejects Heb 7:1-3 as hymnic). Is the difference between hymn and creed as great as D suggests? Had he taken greater account of the influence of Pss 2, 8, 89 and 110 on NT hymnody, etc., he might have found a closer tie between Phil 2:6 ff.; Col 1:15 ff.; Heb 1:3 and Apoc 1:5 and a baptismal *Sitz im Leben*. In all, though, D has made a definite advance toward sober, cautious and comprehensive form-critical analysis of NT hymnody.—S.E.S.

65. T. R. FERRO, "References to Apocrypha, Pseudepigrapha, and Extrabiblical Literature as Noted in the Outer Margins of the Nestle-Aland Greek New Testament," *ConcTheolMon* 39 (5, '68) 328-332.

To parallel the convenience for the student afforded by the *Index locorum* of the OT printed at the back of Nestle-Aland, a similar index of non-canonical passages is presented here.

66r. D. HILL, *Greek Words and Hebrew Meanings* [cf. *NTA* 12, p. 386].

F. F. BRUCE, *ChurchQuart* 1 (1, '68) 69-70.—Summary and appraisal. The title does not imply a facile antithesis between Greek and Hebrew thought but rather a thorough, well-informed and judicial inquiry into five groups of words. The book is a notable addition to the S.N.T.S. Monograph series.—S.E.S.

67r. ———, *Idem*.

C. F. D. MOULE, *Theology* 71 (577, '68) 320-322.—H's criticisms of J. Barr seem to lead to the conclusion that B overstated his case rather than that he was wrong. Every student will be grateful for the five splendidly thorough word-

studies which constitute the bulk of H's monograph. The first, on *hilaskesthai*, is the most open to criticism, especially insofar as H does not pay enough attention to context; he too readily accedes to the translation "to propitiate," even in most NT passages (where God is not the object of the movement). Perhaps the best study is the one on *dikaiosynē* which leads to the clear and striking conclusions that (1) the non-biblical usage lacked the victory connotation of Hebrew usage, and (2) even the spiritual insights of the OT and Qumran piety are transcended in Paul's doctrine.—S.E.S.

68r. ———, *Idem*.

N. TURNER, "The Vocabulary of Salvation," *ExpTimes* 79 (9, '68) 281-282.—Brief summary. Praised. "Policy and procedure are exactly right. The argument is adroit and confident; the Greek and Hebrew scholarship impeccable." The language of the first disciples was not simple or ordinary Greek; it was Greek with a monumental difference and the value of H's work is that he has made the profundity of that difference quite impressive.—S.E.S.

69. R. LE DÉAUT, "Les études targumiques. État de la recherche et perspectives pour l'exégèse de l'Ancien Testament," *EphTheolLov* 44 (1, '68) 5-34.

Because of recent discoveries and research we can now better appraise the various recensions and examine the very ancient tradition which underlies the Targums. These supply material of primary importance for studying this tradition without which an understanding of the text is impossible. A comparison of the various forms of the tradition found in the Targums permits us to trace its evolution through the oral and the written stages of development.—J.J.C.

70r. M. McNAMARA, *The New Testament and the Palestinian Targum to the Pentateuch* [cf. *NTA* 11, p. 371; § 12-417r].

J. A. FITZMYER, *TheolStud* 29 (2, '68) 322-326.—Summary. Praised. Besides being a study of the relation of ancient Palestinian translations of the Pentateuch to the NT, M's book is a "work that no one interested in Targumic studies will want to do without. . . . one must recognize the undoubted heuristic value of his book, and especially of its lengthy Introduction." The major problems in M's thesis are (1) the dating of the Palestinian Targums, (2) the extent to which they incorporate pre-Christian Palestinian traditions, and (3) the influence such traditions (and then Targums) have had on NT writings. Specific objections to M's thesis are discussed under these headings. In this whole new field certain interpretations and arguments need more rigorous control to avoid facile and superficial errors.—S.E.S.

71r. ———, *Idem*.

J. M. REESE, *CathBibQuart* 30 (2, '68) 270-272.—The work is hampered by its dissertation form and methodology and yet its published form lacks some of the essential background material on the Palestinian Targum which could not

be included. On individual questions affecting NT interpretation (examples given), it is inevitable that the work is uneven. The most complete and satisfactory developments deal with the Apoc; and the area of scriptural citations and the language of the Gospels seems especially promising for further research.—G.W.M.

72. W. E. RAST, "The Hebrew Bible in Christian Worship," *UnaSanc* [NY] 25 (2, '68) 107-114.

G. von Rad's use of "tradition-history" reinforces the connection between the NT and the Hebrew Bible and also squares with scientific scholarship. Jesus' message can only be understood in a larger biblical context. [From the summary in *UnaSanc*.]

73. C. ROMANIUK, "Le Livre de la Sagesse dans le Nouveau Testament," *NTStud* 14 (4, '68) 498-514.

Wis influenced the NT writers extensively. E. Gärtner drew up a list of 38 terms found only in that book and in the NT. The Synoptics have no exact quotations from Wis, but sapiential Christology has its roots in the first three Gospels. John's method of presenting the themes of life and death resembles the treatment of these ideas in Wis—not that John used the book, but he was familiar with the tradition which was the immediate source of Wis. Rom 5:12 quotes a phrase found only in Wis 2:24 and 14:14. Rom 1:19 summarizes a lengthy discussion in Wis about those who do not recognize their creator. Rom 3:25 is a conscious borrowing from Wis 11:23. 2 Cor 5:6-10 contains allusions to Wis 9:15-18; Eph 6:11-17 to Wis 5:18-22. 1 Cor 10:1-4 depends on a midrash of Wis concerning the liberation of the Israelites from Egypt. Several elements in Paul's Christology were apparently influenced by Wis. Further, G. Kuhn has suggested that the third section of Wis in its content and literary structure resembles the Apoc. In sum, while Wis was known to all the NT writers, it played a special role in Paul.—J.J.C.

74. R. TREVIJANO, "La hipótesis de los 'Testimonia,'" *RevistBib* 30 (1, '68) 18-22.

An outline of J. Rendel Harris' thesis regarding the testimony book and a brief evaluation on the resulting literature. J.-P. Audet seems to have the most adequate and well balanced treatment of the subject, though his views could be supplemented by B. Gerhardsson's work on oral tradition.—J.J.C.

- 75r. *Umwelt des Urchristentums*, ed. J. Leipoldt and W. Grundmann, vols. I and III [cf. *NTA* 11, pp. 143, 383].

M. HENGEL, "Zum Thema 'Die Religionsgeschichte und das Urchristentum,'" *TheolLitZeit* 92 (11, '67) 801-814.—In this very useful and valuable work the various contributors take a variety of positions with regard to two methodological questions: How is the "NT age" to be determined temporally, spatially and with regard to subject matter, and what sort of bibliographical thoroughness

is valuable for the reader? Here each essay of Vol. I is surveyed critically and bibliographical and other detailed supplements are presented. Vol. III, a photographic survey, is highly desirable but does not meet the need, since its scope differs from that of the work as a whole and its captions and bibliographical references are inadequate.—G.W.M.

76. T. L. WILKINSON, "The Role of Elijah in the New Testament," *VoxRef* 10 ('68) 1-10.

There was at the time of Christ a general expectation of Elijah's return. All the Gospels depict John as the forerunner of the messiah, while the Synoptics go further and ascribe to him the function of Elijah. Like Jesus, John probably rejected the popular notion of the messiah. The Baptist merely said he was Elijah and did the work of the prophet without being encumbered with the name and embarrassed by popular misunderstandings. J. A. T. Robinson [cf. § 3-53] has suggested that Jesus ascribed to himself the role of Elijah, but this view misinterprets Mal 3:1. The Baptist's work as Elijah was to turn the hearts of many sons of Israel to the Lord, i.e. to prepare men for Jesus' message.—J.J.C.

77. J. E. WOOD, "Isaac Typology in the New Testament," *NTStud* 14 (4, '68) 583-589.

According to G. Vermès an expiatory view of Isaac's sacrifice was widely held in 1st-century Judaism, and this conviction influenced a number of NT ideas and statements. In Jewish thought the "binding of Isaac" was interpreted in the light of Isa 53. Isaac "bound" goes to the altar as the Servant of the Lord. In later Jewish thought the birth, binding and death of Isaac were all dated on the 15th of Nisan when the Passover lamb was slain. The NT contains few explicit references to any Isaac typology with reference to Christ's death, probably because Isaac was not really killed. Evidently the early Christian preachers followed Jesus' example and emphasized Isa 53 where the Servant of Yahweh was explicitly stated to be an expiatory sacrifice by actually dying to make men righteous.

A number of passages reveal the influence of the Isaac typology on the NT. The voice from heaven declares that Jesus is the beloved Son in whom God is well pleased. In the Isaac typology there is a connection between the title Lamb of God (Jn 1:29) and the killing of Jesus at the time for sacrificing the Passover lambs in Jerusalem (cf. Jn 19:31). A number of quotations from the story of Isaac's sacrifice (Gen 22) appear in the NT, e.g. Acts 3:25-26; Gal 3:16; Heb 6:13-14. For the NT writers, Jesus was God's Isaac in whom all the promises were to be fulfilled, and who was required to offer himself in self-sacrifice. Isaac typology lies behind Rom 8:32. The resurrection motif, implicit in the Isaac narrative, becomes fully explicit in Heb 11:17-19 and may have colored 1 Cor 15:4. It was on the third day that Abraham's obedience was consummated, Isaac's sacrifice was accepted, and the promised heir was given back to the patriarch as one alive again from the dead.—J.J.C.

Word Studies

78. E. BOUET-DUFEIL, "L'amitié dans l'Évangile," *VieSpir* 118 (550-551, '68) 642-660.

An examination of the occurrences of the terms "friend" and "friendship" in the Gospels shows that the notion of friendship has here been strengthened beyond what Aristotle taught. In the very measure that Christ's *philia* is grafted onto his sovereign *agapē* it acquires a nobility, attains a degree of expansion which later centuries would try to reproduce.—S.E.S.

79. F. GABORIAU, "Enquête sur la signification biblique de connaître. Étude d'une racine," *Angelicum* 45 (1, '68) 3-43.

The etymology of *yā'* is studied, and this and other cognate verbs are examined as they are used of objects and persons. The root *yā'* seems to include two notions: first, the one seeking knowledge faces the object to be known (at-tention); secondly, in acquiring knowledge, the one learning does not become subject and subordinate to the object but rather conquers it by extorting its secret. The object so known may be represented as humiliated by this knowledge which is conceived as an aggression. The biblical idea of knowing, when applied to objects, does not exclude, but it does not stress, the intellectual element which is the only meaning in our modern terms for knowing. As applied to persons, the verb "to know" may signify knowing in good or bad part.

One special meaning of the word is its signification of a personal, loving relation which makes one person belong to another. This sense is exemplified in the marital act and the resulting bond by which the woman now belongs to her husband. On the other hand, the concept of belonging to one another includes reciprocal duties which range all the way from tactfulness and consideration to sacrifice and complete devotion.—J.J.C.

80. F. GÖSSMANN, "'Scabellum pedum tuorum,'" *Divinitas* 11 (1, '67) 31-53.

The OT, Ugaritic mythology and archaeology illustrate the meaning of the footstool of a god. In the OT, the ark of the Covenant, Zion and the entire earth are called the footstool of Yahweh, thus bringing out the idea of his universal rule. In Ugaritic, the footstool of a divinity depicts his supreme power. Archaeology indicates that the footstool is a vivid image to portray the conquest of the messiah, showing his majesty, power, justice and unconquerable domain. Hence the term aptly illustrates Christ's victory over his enemies.—J.J.C.

81. J. L. MCKENZIE, "Key Words in Scripture," *LivLight* 5:
"Creation," (1, '68) 95-99;
"Mystery," (2, '68) 71-76.

Brief biblical-theological expositions of key themes.

82. C. MESTERS, "Reflexões Bíblicas sobre alguns Aspectos de Palavra 'Evangelho,'" *RevistEclBras* 28 (2, '68) 342-355.

Considered in its verbal meaning, the gospel designates a force or power which manifests itself under various aspects. As it enters into the experience of the community, the gospel means the life which is communicated by faith, hope and charity and is the source of all later spiritual growth. Considered as it affects the life of men, the gospel means God's message which demands from man a fitting and generous response.—J.J.C.

83. F. E. MEYER, "Einige Bemerkungen zur Bedeutung des Terminus 'Synhedrion' in den Schriften des Neuen Testaments," *NTStud* 14 (4, '68) 545-551.

Synedrion can mean a gathering or the supreme council of the Jews. A comparison of the Gospel narratives with Acts 4—5 makes it clear that Jesus never stood trial before the Beth Din ha-Gadol (later called the Sanhedrin). When arrested he was taken before the inner council (*Kronrat*) of the Sadducean high priests as Lk 22:66 clearly indicates. Moreover, the decision of this inner council was not a death sentence, but only that he deserved death. The Sadducees decided to hand him over to Pilate for execution; probably the Pharisees did not wish to do so. The place where the inner council met was probably the office of the high priest. The author after completing the paper discovered that J. Parkes had in 1960 proposed a similar thesis but without the arguments from the NT texts here set forth.—J.J.C.

84. C. F. D. MOULE, "Fulfillment-Words in the New Testament: Use and Abuse," *NTStud* 14 (3, '68) 293-320.

Promise and fulfillment is a wide and loosely-used phrase that requires definition. It is proper to distinguish three pairs of correlatives in which the biblical terminology of fulfillment occurs: (1) mere prediction vs. verification; (2) beginning or promise vs. termination or achievement; (3) covenant-promise vs. fulfillment-proper in the sense of consummation. When we aim at precision in NT theology the term fulfillment should be reserved for the final pair of correlatives because only in such a context does its content as finality and insurpassability come into its own.

The proper correlative to covenant-promise is the perfecting and realization of the entire relationship which is its goal. If this goal is defined so as to give it the distinctiveness which is proper to its strictly Christian application, it must be along the lines of an achievement, by God himself in Jesus Christ, of the covenant-promise in terms of a fully personal relationship. This personal achievement, in Jesus Christ, is a collective and corporate fulfillment, as well as an individual one: it sets in motion a new train of relationships inherited by the Christian church, to whose corporate achievement the words can then

be applied in a new way. The actual use of the *ml'/plēroun* group in such contexts is limited in extent; it is also fluid and imprecise in application. Other Christological indications help us today toward a more precise and discriminating use of its equivalents. The distinctive insights of the NT need, in our day, to be reformulated, often with the aid of words that are absent from the NT vocabulary (e.g. personality, personal values, sonship).—W.L.L.

85r. D. NESTLE, *Eleutheria*, Teil I: *Die Griechen* [cf. *NTA* 12, pp. 149-150].

F. W. DANKER, *JournBibLit* 87 (2, '68) 224-225.—This clear analysis of *eleutheria* in Greek authors offers valuable background for the study of the term in the NT. A number of methodological and historico-philological questions, however, have to be asked, e.g. with respect to Homeric and Herodotus passages. It is unfortunate that N does not include texts from Sophocles nor a comparison of Euripides and Sophocles, both of which would be very relevant to his purpose.—G.W.M.

86. E. NEUHÄUSLER, "Verstockung. Ein biblischer Grundbegriff," *BibLeb* 9 (2, '68) 154-156.

Man can reject God's word and is punished by inability to hear the word. God, however, even by means of man's obstinacy and despite it, is able to accomplish his designs.—J.J.C.

87. R. E. OSBORNE, "Is the Bishop 'Mod'?" *CanJournTheol* 14 (2, '68) 131-134.

Episkopos may be translated in numerous ways. "Bishop" is better than other terms (superintendent, inspector, president, regional director, spiritual guide, overseer, shepherd, etc.) since it cannot be used in a secular framework. NT usage warrants the assumption that, though the terms are synonymous, *episkopos* was used more generally in Gentile-Christian circles and *presbyteros* in the Jewish-Christian diaspora. The word *presbyteros* designates the office of the *episkopos*; when the *presbyteros*' function is mentioned, the word *episkopos* comes into use. A job-analysis of these "presbyter-bishops" shows they had numerous functions (12 are listed).

Three patterns of appointing such presbyter-bishops are discernible in the NT. (1) The "apostles" were appointed by Jesus and referred to as the "Twelve." The appointment of the deacons in Acts 6:6 looks like modern *episcopal* ordination. After the first generation this apostolate ceased and episcopal ordination continued in the presbyterial ordination. (2) The Holy Spirit appoints and gives special gifts (1 Cor 12:4-11; Eph 4:11). This charismatic ministry looks like the present *congregational* type of ordination. (3) The appointment of presbyter-bishops by leaders of the church (Acts 13:3; 14:23; Tit 1:5) looks like the modern *presbyterian* form of ordination. Thus all three

types of ordination known today may be found in the NT. The NT picture of a bishop is not uniform and cannot be squeezed into any single mold.—S.E.S.

88. K. H. SCHELKLE, "Gerechtigkeit nach dem Neuen Testament," *BibLeb* 9 (2, '68) 83-94.

The NT concept of justice is explained according to Bultmann's position which is now quite common among exegetes. Bultmann, however, has been sharply criticized by E. Käsemann and others who wrongly believe that Paul should be interpreted from apocalyptic Judaism.—J.J.C.

89. R. E. WITT, "The use of *AGAPĒ* in *P.OXY.* 1380: a Reply," *JournTheol Stud* 19 (1, '68) 209-211.

Against the objections of Mrs. West [§ 12-77] it is reaffirmed that *agapē theōn* is a probable title of Isis and that this is the correct reading of the papyrus, however reluctant some are to acknowledge a use of *agapē* in a 1st-century A.D. pagan text.—G.W.M.

Bulletins

90. J. DANIELOU, "Bulletin d'histoire des origines chrétiennes," *RechSciRel* 56 (1, '68) 110-169.

An extensive critical analysis of works on (1) Jewish Christianity and Gnosticism, (2) Greek philosophy and biblical revelation, and (3) sacraments and liturgy.

91. C. GHIDELLI, "Bibliografia Biblica Petrina," *ScuolCatt* 96 (Suppl. 1, '68) 62*-110*.

A classified bibliography of 1310 items on Peter published between 1750 and 1967, including periodical articles, monographs and commemorative volumes which treat of the person, work, discourses and writings of the apostle, authentic or apocryphal.

92. S. SMALLEY, "Les courants actuels de la recherche néotestamentaire en Grand-Bretagne (1957-1967)," *ÉtudThéolRel* 43 (3, '68) 187-221.

A bibliographical survey of a decade of British NT scholarship under the headings of NT background, introduction, exegesis and theology. The concluding four pages are a bibliography of works recently published in Great Britain.

93. J.-L. VESCO AND M.-L. RAMLOT, "Écriture Sainte," *RevThom* 67 (4, '67) 629-638.

A bulletin of works on both OT and NT themes.

GOSPELS—ACTS

Gospels (General)

94. E. BEST, "The Commentators and the Gospels," *ExpTimes* 79 (9, '68) 260-264.

Our purpose is to examine how commentators handle the Gospel material and to inquire after their objectives by viewing how four treat Mk 1:9-11. M. Henry, writing prior to the beginning of the modern critical movement, accepts the baptismal event as a whole and gives moralizing and theological applications for his readers. V. Bartlet, writing after the solution of the Synoptic problem, defends the historicity of the baptism, and is concerned to set the event in the life of Jesus and to explain what it must have meant for Jesus himself. W. E. Bundy, coming after the development of form-criticism, distinguishes between historical fact and theological superstructure. He is more skeptical than Bartlet, but like the latter omits any moral or theological lesson. D. Nineham, writing after the establishment of *Redaktionsgeschichte*, does not discuss the historicity of the event nor its meaning for Jesus, but is concerned with what it meant for Mark and his community. The different emphases are to be explained not only by the changes in scholarship itself, but also by changing fashions in theology and philosophy, especially with respect to opposed views on the relationship of history and revelation.

Although signs indicate the emergence of commentaries focusing on the editorial work of the Evangelists, this does not mean that other types will disappear.—T.W.L.

- 95r. M. BLACK, *An Aramaic Approach to the Gospels and Acts* (3rd ed.) [cf. *NTA* 12, p. 392].

J. A. FITZMYER, *CathBibQuart* 30 (3, '68) 417-428.—Summary and detailed critique. The volume has not been *completely* revised and reset (as its preface claims). Contrary to B's basic assumption, the newly available material does demand attention to local and contemporary Aramaic in any discussion of the NT's Aramaic substratum. Detailed data are provided to refute or nuance many of B's broad statements and conclusions. This third edition no longer copes with the present-day problem of the Aramaic substratum of the Gospels and Acts. In parts two to four, the bulk of the book, B's discussion of Aramaisms is too tied to what his predecessors labelled as such; the discussion often lacks rigor and logic; not enough attention is given to our increased knowledge of the character of Hellenistic Greek grammar; the treatment of vocabulary is extremely sketchy and the evidence cited for it is deficient. G. Vermès' appendix suffers from imprecision in dating the evidence he adduces and from insufficient nuancing of the levels of Aramaic. What is needed now is a new, thorough treatment of the whole Aramaic problem.—S.E.S.

N. TURNER, "The Language of Jesus," *ExpTimes* 79 (9, '68) 282-283.—Brief comparison with B's first edition. "Dr. Black honestly admits so many concessions in detail that the position of the Aramaic source advocates looks sickly by this time." B's admission that Hebrew as well as Aramaic was employed in 1st-century Palestine is an advance, but does not settle the question of written sources. The most important and interesting contribution to the new edition is G. Vermès' appendix. The major question of the language which Jesus spoke cannot be properly settled by a few additional notes as in this third edition. A new authoritative work is called for.—S.E.S.

97. J. DELORME ET AL., "Bulletin d'Écriture Sainte. Les Évangiles et Jésus," *AmiCler* 78 (20, '68) 315-322.

Résumés of recent books in French by B. Rigaux, P. Benoit, H. Schürmann, S. Légasse, A. Schulz, W. Marchel and the articles in *De Jésus aux Évangiles*.

98. S. E. JOHNSON, "The Davidic-Royal Motif in the Gospels," *JournBibLit* 87 (2, '68) 136-150.

That Jesus was at one time identified as the messiah of the OT and Judaism is perfectly clear. The question is to what extent can we distinguish between the Jewish (or Jewish-Christian) *Sitz im Leben* of this identification and the later developments of Christology. In Mk messianism is transformed to the point of virtual rejection. For Jn the kingship of Jesus is a kind of transcendent royalty that does not prompt the charge of sedition. Mt plays down the royal element except where the sources demand it. Lk presents Jesus as the fulfillment of Davidic prophecies (especially in the infancy narratives) but these are to be understood against the non-activist tradition of the *Psalms of Solomon*. In arranging the Davidic-royal traditions in a plausible line of development we begin with certain incidents such as the triumphal entry and the cleansing of the Temple which encouraged the interpretation of Jesus as coming in the line of David. Once under way there was little possibility of stopping this process. In the controversy over leadership in the church this identification would enhance the position of James the brother of the Lord. In the course of history the Davidic-royal tradition tended to lose its political overtones and be understood in an otherworldly sense.—R.H.M.

99. K. KERTELGE, "Zur Interpretation der Wunder Jesu. Ein Literaturbericht," *BibLeb* 9 (2, '68) 140-153.

A survey of recent writings on miracles, noting particularly the development in Catholic thinking. At the end two books are singled out for a detailed critique: R. H. Fuller, *Die Wunder Jesu in Exegese und Verkündigung* (1967), and G. Schille, *Die urchristliche Wundertradition. Ein Beitrag zur Frage nach dem irdischen Jesus* (1967).—J.J.C.

100. H. H. KOESTER, "One Jesus and Four Primitive Gospels," *HarvTheolRev* 61 (2, '68) 203-247.

There is every reason to believe that (1) earlier and primitive gospel sources were made for specific theological purposes; (2) such collections were made according to principles and patterns which have no relation to the pattern of the passion-resurrection creed; (3) such primitive sources are very closely related to the forms and types of the apocryphal gospel literature; (4) these primitive genres of literature also influenced the canonical Gospels.

One primitive genre is the collection of sayings, now illustrated by the *Gospel of Thomas*. The basis of this gospel is a sayings collection (similar to the primitive form of Q) more primitive than the canonical Gospels. Its theological principle involves belief in Jesus' words which makes present and real for the believer what Jesus proclaimed.

A second primitive genre is the aretalogy (Jesus as Divine Man). Such a source or sources, containing mostly miracle stories, was used by Mk and Jn, and in Lk this theme of aretalogy re-emerges. It continues especially in the apocryphal Acts and the infancy gospels. Belief in this gospel implies that the benefits of such miraculous acts are accessible, or even that these acts can be repeated in the religious experience of the believers.

A third primitive genre is the revelation, features of which are exhibited in the *Apocryphon of John* as well as also in the Synoptic apocalypse and the Johannine farewell discourse. In Gnostic circles this genre presenting Jesus as the heavenly revealer became the ideal vehicle for Gnostic Christology.

A fourth primitive genre is the gospel which took its pattern from the kerygma of the passion-resurrection of Jesus (e.g. Mk). Gospels of this type were understood as legitimate expressions of the creed, to which they correspond in form and structure, not, however, because they were found to record the works and words of Jesus accurately.—R.B.W.

101. M. LACONI, "Le caratteristiche del racconto della Passione nei singoli Evangelisti," *RivistAscMis* 13 (2, '68) 149-164.

Each of the Evangelists presents the passion in a distinctive way, but all the narratives confirm and supplement one another. The account of Mt-Mk is dramatic and tragic, that of Lk breathes serenity and attractiveness, while Jn portrays the Savior as triumphant even in his suffering.—J.J.C.

- 102r. X. LÉON-DUFOUR, *Études d'Évangile* [cf. *NTA* 10, p. 282; § 12-136r].

J. MURPHY-O'CONNOR, *RevBib* 75 (2, '68) 309-310.—Summary. Praised. The book is not easy to read; it puts great demands on the student. But it is a good methodological initiation. One of the most important and rewarding sections is the introduction on the current state of exegesis.—S.E.S.

103. P. L. MAIER, "Sejanus, Pilate, and the Date of the Crucifixion." *Church History* 37 (1, '68) 3-13.

If Jesus was born in 2 B.C. according to W. E. Filmer's chronology of Herod the Great [§ 11-881], he would be almost exactly 30 years old (Lk 3:23) in the 15th year of Tiberius' reign (Lk 3:1) according to the usual Roman reckoning system. The first Passover of his ministry would be 46 years after the completion of the Temple proper (*naon*, not *hieron* or Temple precinct) according to Josephus, Filmer's chronology, and the apparent literal meaning of Jn 2:20. Another date would involve discrepancies or an unlikely "co-regency" dating system, and so Filmer's chronology is preferable and this first Passover is to be dated A.D. 29/30 and Good Friday two or more probably three years later. It seems more than probable that in A.D. 26 Sejanus nominated Pilate as *praefectus Iudaeae* and that Pilate's implementation of Sejanus' anti-Semitic policies caused much of his conflict with the Jews. In these circumstances the Jews' veiled threat of an appeal to Tiberius at the trial of Jesus (Jn 19:12, 15) should not have moved Pilate as much as it did. After Sejanus' fall in October A.D. 31 and Tiberius' repudiation of anti-Semitic policies, Pilate did have reason to fear such an appeal. Since the preparation day (Jn 19:14), the 14th of Nisan, fell on a Friday on only two dates that can be identified with Good Friday, April 7, A.D. 30 and April 3, A.D. 33, the arguments are strong that the latter, later date is the date of the crucifixion.—P.J.F.

104. J. RIEDL, "Die evangelische Leidensgeschichte und ihre theologische Aussage," *BibLiturg* 41 (2, '68) 70-111.

The article is an extensive study of the Gospel accounts with 297 footnotes and corresponding bibliographical data. Theologically the theme of the passion is that the risen, glorified Son of God goes to his death on the cross. The passion narratives in the Gospels consist of some 30 pericopes which are enclosed within a day as a literary form. The leitmotif is that Satan, the strong man, tries step by step to destroy Jesus and apparently succeeds, but faith realizes that the victory belongs to Jesus. The passion can be understood only Christologically, i.e. from the Easter-event.

Each Evangelist's theological presentation of the passion is then studied at length. Of these the most theological is the Fourth Gospel. Jn brings the reader not only to an act of faith, as does Mk, and to an act of adoration, as does Mt, and of sympathetic participation, as does Lk, but he also leads the reader on the way to the cross as a way to the throne from which the exalted Lord founds and directs his church.—J.J.C.

- 105r. B. VAWTER, *The Four Gospels. An Introduction* (New York: Doubleday, 1967, \$5.95), 429 pp.

J. A. FITZMYER, *TheolStud* 29 (2, '68) 318-320.—The predominantly synoptic approach that V has taken to the Gospels does not prevent him from incorporating many conclusions of more recent redaction-criticism. Though not

expressly exegetical or theological, the book's succinct comments on many Gospel passages are excellent. Yet, "there are times when one wishes that V.'s judgment were a little more critical, his explanation a little less simplified." His identification of Luke as a non-Jew, for example, is exaggerated, as is his conclusion from the we-sections of Acts and from Acts 16:9-10 that Luke became Paul's inseparable companion. Despite some further reservations, the book is a success (at least as far as V's purpose and point of view are concerned). It is not certain, however, that he has avoided presenting "a modern substitute for the Life of Christ."—S.E.S.

106r. W. H. WUELLNER, *The Meaning of "Fishers of Men"* [cf. *NTA* 12, p. 139].

J. ROLOFF, *LuthWorld* 15 (3, '68) 252; *LuthRund* 18 (3, '68) 311-312.—Summary. The book shows an amazing grasp of current English, German and Scandinavian scholarship and is distinguished "in its attempt to develop original and unconventional points of view which, even if they do not all hold up under critical examination, nevertheless at the very least deserve respect as correctives to a certain onesidedness in the most recent continental research."

Jesus

107. G. BAUMBACH, "Jesus und die Pharisäer. Ein Beitrag zur Frage nach dem historischen Jesus," *BibLiturg* 41 (2, '68) 112-131.

Each of the Evangelists has described the Pharisees in a manner corresponding to his kerygmatic and polemical interest. Mk presents them as plotting the death of Jesus the Savior and giver of life. Mt pictures them as heartless and as breaking the Law, while Jesus fulfills the Law and personifies the Father's merciful love. Lk describes them as avaricious and worldly, contrasting sharply with the poor and unworldly Jesus. In Jn they are godless and refuse to believe in Jesus who comes from the Father and glorifies him. For all four Evangelists the Pharisees are the type of those who reject Jesus.

However, it would seem that their portrayal has been influenced by the situation existing at the time when the Gospels were written. After A.D. 70 the Pharisees completely dominated Judaism, though they did not do so earlier. Consequently when the Evangelists wrote, the Pharisees were the enemies of the church, and this attitude seems to have been read back into the earlier presentation. Now the sayings and deeds of Jesus which produced controversy would have offended any group of Jews in his day. The Zealots would have been more opposed than the Pharisees to paying tribute, and the Essenes would have been most offended at Jesus' attitude regarding the Sabbath. The outlook of the church at a later date has influenced the passion narratives far less than it has affected other parts of the Gospel. These passion accounts suggest that the principal enemies of Jesus were members of the lay nobility and the Sadducee-controlled priesthood.—J.J.C.

108r. S. G. F. BRANDON, *Jesus and the Zealots* [cf. *NTA* 12, p. 133; §§ 12-834r—835r].

P. SACCHI, *RevQum* 6 (3, '68) 444-455.—Extensive summary and critique. The material seems to have been chosen arbitrarily to support the thesis. Several counter arguments are proposed, e.g., if Jesus were the leader of a host, why did he give up so quickly, and why were not many of his followers executed with him?—J.J.C.

109r. H. FLENDER, *Die Botschaft Jesu von der Herrschaft Gottes* [cf. *NTA* 12, pp. 392-393].

P. GRECH, *Augustinianum* 8 (2, '68) 392-394.—Summary and critique. "The reader feels that we are on the way to a major break-through but that the writer's method of exegesis prevents him from arriving at a final solution." The exegesis is lamentable. In biblical theology, theories should flow out of an objective exegesis and not be applied a priori and violently to the text. Still, F's thesis can be developed and corrected and could even make a milestone in research on this classical problem.—S.E.S.

110. N. J. KELLY, "The Hidden Years of Jesus: A Personal View," *Mod Church* 11 (3, '68) 144-147.

Because the sources are silent, we can turn only to personal views about such aspects of the life of Jesus as his marital status. The author's personal view is that in the hidden years Jesus was married but suffered the loss of a child. Perhaps the use of "also" in Lk 2:35 hints at this.—G.W.M.

111. F. MILSON, "What Kind of a Leader was Jesus? Representative or Creative?" *ExpTimes* 79 (8, '68) 243-247.

In the life of Jesus there are both role-determined and role-determining elements, the latter being more memorable and important. Jesus is neither anarchist nor conformist, but he chooses carefully the areas in which he sets himself against the establishment.—P.J.F.

112r. N. PERRIN, *Rediscovering the Teaching of Jesus* [cf. *NTA* 11, p. 376; § 12-838r].

T. F. GLASSON, *JournTheolStud* 19 (1, '68) 270-272.—Summary. "Some readers will find the approach unduly sceptical and the arguments supporting this view inconclusive." This is a stimulating work which leads one to await with interest the promised sequel.—G.W.M.

113r. ———, *Idem*.

I. H. MARSHALL, *ScotJournTheol* 21 (2, '68) 241-242.—Summary. The work suffers from P's unproven assumption that the early church did not attempt to distinguish the words the earthly Jesus had spoken and those spoken by the risen Lord through a prophet. The evidence is in fact against this arbitrary assumption, as had been shown by F. Neugebauer [cf. § 7-773].—S.E.S.

114. H. P. RÜGER, "Zum Problem der Sprache Jesu," *ZeitNTWiss* 59 (1-2, '68) 113-122.

Whether the language of Jesus was Hebrew or some dialect of Aramaic remains an open question for current scholarship. A solution to the problem can be found only by a systematic investigation of the lexical Semitisms of the NT. A number of these are studied here, with the following result. The question of Aramaic-Hebrew is not one of either-or but of both-and. The language of "haggadah" is an Aramaic dialect very close to that of the Pseudo-Jonathan Targum, the Fragment Targum and the Palestinian Pentateuch Targum and to Samaritan and Christian-Palestinian Aramaic. The language of "halakah" however, is closest to Mishnaic Hebrew.—G.W.M.

115. G. SCHIWY, "Zur Diskussion über die Wunder Jesu," *StimmZeit* 181 (4, '68) 274-277.

A bulletin of several recent works on the miracles of Jesus.

- 116r. R. SLENCZKA, *Geschichtlichkeit und Personsein Jesu Christi* [cf. *NTA* 12, p. 146].

P. J. CAHILL, *CathBibQuart* 30 (3, '68) 474-475.—Summary. Praised. Though dense, provocative and difficult, the book is recommended as "the most thorough work on the quest for the historical Jesus and the most wide-ranging in collating exegesis of a particular problem with systematic theology." S rightly rejects the so-called Christologies "from above" and "from below" as inadequate. The book appeals to speculative theologians, exegetes and church historians.—S.E.S.

117. C. SOLTERO, "Pilatus, Jesus et Barabbas," *VerbDom* 45 (5-6, '67) 326-330.

A Latin summary of the article by A. Bajšić [§ 12-97]. From Pilate's point of view, the trial of Jesus was an incident in the trial of Barabbas, not vice versa. Pilate did not want to release Barabbas because he was a danger to the peace; he therefore tried to force Jesus on the Jews as a candidate for the paschal amnesty. He asserted the innocence of Jesus three times to make the people aware that, if they chose Barabbas, they would become responsible for the death of an innocent man. When he said "Behold the Man!" Pilate was trying to force the liberation of Jesus upon the Jews as a *fait accompli*. The Jews replied that a man who had transgressed the law of God ought to die—he should not profit by the amnesty. If the trial is interpreted in this way, Pilate's behavior agrees with the picture given of his character by Philo and Josephus.—J.F.Bl.

118. C. THOMA, "Leben-Jesu-Forschung im Sog des Journalismus. Aphoristische Bemerkungen zu neuen Jesusbüchern," *BibLiturg* 41 (1, '68) 26-32.

Several recent books, most of them popular writings, have falsified the picture of Jesus and unjustly cast doubt upon the reliability of the Gospels while giving

undue credibility to Josephus. The volumes noticed are: K. Berna, *Jesus—Nicht am Kreuz gestorben* (1962); H. J. Schonfield, *The Passover Plot* (1966); J. Carmichael, *The Death of Jesus* (1962); D. Runes, *The Jew and the Cross* (1965); S. G. F. Brandon, *Jesus and the Zealots* (1967); G. Speicher, *Doch sie können ihn nicht töten, Forscher und Theologen auf den Spuren Jesu* (1966).—J.J.C.

119. S. ZEDDA, "Il problema del Gesù storico nella luce del Vaticano II," *Civ Catt* 119/2 (2830, '68) 344-357.

There are two contrasting attitudes with regard to the historical Jesus. Bultmann claims that one cannot go beyond the kerygma and should not attempt to do so, since history cannot be the basis of faith. The other attitude insists that we cannot accept the message of the kerygma blindly but must try to legitimize it in history. This means that we must seek in the Gospels the historical basis for our faith. The idea of accredited witnesses permeates the NT. Paul, for instance, when proclaiming the truth of Christ's resurrection appeals to tradition and a series of witnesses. It would be wrong, however, to consider the Gospels as strictly historical documents; they are the product of the apostolic preaching and reflect the faith of the primitive church. Vatican II has explained this nuanced position and sets forth the correct method of appraising the historical value of the Gospels.—J.J.C.

The Resurrection

- 120r. P. BENOIT, *Passione e risurrezione del Signore. Il mistero pasquale nei quattro Evangelii* (Turin: Gribaudi, 1967), 492 pp.

P. C. LANDUCCI, "Florilegio esegetico sul mistero pasquale," *PalCler* 47 (7, '68) 410-423.—An examination of several passages shows that B too easily forsakes the literal sense and invokes the use of OT imagery (e.g. for the prodigies at the crucifixion, the ascension); he considers different incidents to be merely variations of one incident (e.g. Peter denied Jesus only once; the miraculous draft of fishes in Jn 21 is a variation of that in Lk 5); and he justifies inconsistency in Gospel narratives by appealing to the unity of the theological teaching.—J.J.C.

121. J. DANIÉLOU, "The Empty Tomb," *Month* 39 (4, '68) 215-222.

The historical fact of the resurrection is attested in three ways. There is first of all the negative but essential evidence of the empty tomb. There is also a revelation, presented in different forms, which gives the positive interpretation of the fact of the empty tomb. And finally there are the appearances of the risen Christ. The story of the empty tomb belongs to the most ancient level of tradition. It causes pain and scandal, and only later with the appearance of the angel is the meaning grasped. Mt's account of the guards at the tomb (Mt 28:11-15) is an incident which could be legitimately disputed but at the same time provides important evidence, i.e. the fact of the empty tomb is not denied,

but an explanation offered which completely contradicts the state of mind in the apostles and the women.—J.J.C.

122. F. H. DRINKWATER, "A Resurrection Chronicle Continued," *ClerRev* 53 (4, '68) 258-263. [Cf. § 12-845.]

A continued bulletin of recent writing on the nature and historicity of the resurrection of Christ.

- 123r. S. H. HOOKE, *The Resurrection of Christ as History and Experience* [cf. *NTA* 11, pp. 374-375].

C. F. D. MOULE, *JournTheolStud* 19 (1, '68) 288-290.—This is both the testimony of a believer and an inquiry into the meaning of resurrection which, though elusive, deserves careful study. H's most distinctive contribution may be his relating of the transfiguration to the resurrection in terms of the transformation of the body. He treats the empty tomb traditions seriously but does not escape obscurity when attempting to locate the transformation of the body at an exact point in time.—G.W.M.

124. M. LACONI, "La Risurrezione di Cristo nella diversa narrazione e interpretazione dei quattro Evangelisti," *RivistAscMis* 13 (3, '68) 224-241.

Each Evangelist has a distinctive viewpoint and presentation. Mark is interested mainly in the fact of the resurrection. Matthew, John and Luke are concerned with its spiritual and theological interpretation. John alone gives its definitive meaning. Matthew's interest is primarily ecclesial, John is more aware of individual reactions to the stupendous happening, while Luke combines both outlooks. Moreover, Luke's narration of the breaking of the bread at Emmaus and of the risen Christ's eating before his apostles stresses the liturgical aspects of Jesus' rising from the dead. John spells out the meaning of the event: Thomas confesses the divinity of the Savior, and Peter is commissioned to feed Christ's sheep and thus be head of the church.—J.J.C.

125. G. LOHFINK, "Die Auferstehung Jesu und die historische Kritik," *BibLeb* 9 (1, '68) 37-53.

Three topics are treated—the meaning of the resurrection, the evaluation of the witnesses and their relation to our belief. The resurrection was a historical event inasmuch as it happened, but as a transcendental and eschatological event it cannot be directly an object of historical science. The resurrection narratives themselves manifest the influence of redactional, apologetic and theological tendencies. While historically the resurrection cannot be proved, history has nothing to disprove it. The historical facts remain open for the resurrection; moreover they demand a further explanation which the historian as such cannot give. The resurrection is known in faith. When it is proclaimed to others, it is never a question of proofs or demonstration but only of witnessing and proclamation.—J.J.C.

126. J. MASSINGBERD FORD, "A Post-Easter Reflection," *Continuum* 6 (1, '68) 126-128.

The value of the resurrection lies in the fact that it supervened time and space. Two late pre-Christian Jewish traditions clarify this. The Shekinah is withdrawn and returned in proportion to man's sinfulness and righteousness. Secondly, the sacrifice of Isaac was voluntary and vicarious. Jesus, *the Righteous One*, returned the Shekinah and performed in reality what was predicated of Isaac only in a spiritual sense. Jesus' handing over of the Spirit gave to the church connaturality with him. The risen humanity of the church thus acts on a new dimension and possesses the qualities first fully shown in Jesus.—R.P.H.

127. W. PANNENBERG, "Dogmatische Erwägungen zur Auferstehung Jesu," *KerDog* 14 (2, '68) 105-118.

The resurrection is the divine confirmation of Jesus' claim to unique authority. The great difficulty concerning the resurrection is the question of its historicity. The common objections are based upon invalid presuppositions, for the resurrection took place in time and space and was therefore historical. The historian can affirm that Jesus died and yet lives, though he cannot pass any judgment upon the nature of this new life. Among other matters treated are the questions, Where is Jesus now? What is the relation of the resurrection to our present existence?—J.J.C.

128. H. WANSBROUGH, "The Resurrection of Christ," *ClerRev* 53 (4, '68) 251-258.

The transformation of the humanity of Christ needs to be given its full weight in discussion of the resurrection, along with recognition of the close bond between the cross and the resurrection. Paul's discussion of the transformed Christ leads, as theology should in any event, to a consideration of the transformation of the Christian both now and in the eschatological future.—G.W.M.

Christology

129. G. H. BOOBYER, "Jesus as 'Theos' in the New Testament," *BullJohnRylLib* 50 (2, '68) 247-261.

Present-day Christology should be reappraised for several reasons, e.g. the pressing apologetic and catechetical need, the death-of-God theology, the insistence on the genuine humanity of Jesus and the glowing realization that NT Christology was functional rather than metaphysical.

Rarely does a NT text speak of Jesus as God. Yet this omission seems inexplicable if the NT writers considered it vital that the faithful should confess Jesus as God. Further, when the biblical authors speak of Jesus, they do so in an environment where terminology which we should reckon appropriate only when referring to a truly divine being could be used of angels and even of men. Finally, a sustained subordinationism is manifest in the NT, not only in the earthly Jesus but also in the glorified and exalted Christ. Consequently a revised

Christology could well be expressed in terms of functional and personal relationship rather than in ontological categories and thus represent a return to the biblical perspective.—J.J.C.

130r. F. H. BORSCH, *The Son of Man in Myth and History* [cf. *NTA* 12, p. 254].

A. J. B. HIGGINS, *ScotJournTheol* 21 (2, '68) 239-240.—Brief summary. The bewildering variety of ideas advanced by B from widely diverse sources does not readily lend itself to the coherent mythological pattern which he finds there. Further, "do the gospels in fact give the impression at all that Jesus was consciously acting out the theme of this or any other myth?" The value of the book lies in the detailed treatment of much of the NT material.—S.E.S.

131r. R. E. BROWN, *Jesus God and Man* [cf. *NTA* 12, p. 255].

F. DANKER, *CathBibQuart* 30 (3, '68) 432-433.—Summary. Praised. B combines a sympathetic appreciation for his forebears with scrupulous fidelity to scholarly obligation. Mk 5:30-33 need not suggest ignorance on Jesus' part (as B contends); Mt's omission of the dialogue is typical of his treatment of Markan scenario (cp. Mk 4:13-14 with Mt 26:18). B's statement that Jesus knew "with certainty that three days after his death his Father would raise him up" seems to conflict with his earlier more tentative conclusions about Jesus' knowledge.—S.E.S.

132. R. BUTTERWORTH, "Christ, the Perfect Work," *Way* 8 (3, '68) 181-188.

Christ is portrayed in the theology of John especially not only as God's Word but as God's work. His function is to be the bringer of salvation and fulfillment to the Father's world. Not only does he do the Father's works as co-agent, but his whole life and death is the Father's work of salvation.—G.W.M.

133. J. H. HAYES, "The Resurrection As Enthronement and the Earliest Church Christology," *Interpretation* 22 (3, '68) 333-345.

The purpose of this paper is to summarize some of the reconstructions of the earliest Palestinian Christology and to offer an alternative approach which emphasizes the resurrection of Jesus as his enthronement as Davidic messiah. The following points are suggested and are supported in the arguments of the paper. (1) The earliest Christological kerygma had one focus (with J. Weiss and N. Perrin) and not two foci (contra J. A. T. Robinson, R. H. Fuller, F. Hahn and R. Bultmann); and this focus was the resurrection, understood as an exaltation-enthronement. (2) The resurrection was interpreted in light of Davidic messianism (Weiss) and not in terms of Son-of-Man exaltation (Perrin). (3) Behind this understanding lie the ritual and traditions of the royal enthronement ceremony (the coronation service; Weiss). (4) This Christology is in the tradition of the "raising up" of the future Davidic ruler. (5) Eschatological interpretation of certain royal psalms (2 and 110), which had a long history of usage in Judaism, was applied to the resurrection of

Jesus. (6) Jewish traditions which placed the enthronement and exaltation in the heavenly sphere are reflected in the early church's emphasis on Jesus' becoming the messiah in the other-worldly events of the resurrection.

The clearest expressions of this Christology in the NT are Acts 2:22-36; 13:33; Rom 1:3 f.—N.R.P.

134. R. N. LONGENECKER, "Some Distinctive Early Christological Motifs," *NTStud* 14 (4, '68) 526-545.

Certain parts of the NT stand in direct ideological and conceptual continuity with the Dead Sea Scrolls and related OT apocryphal literature on the one hand and on the other with the post-apostolic Jewish-Christian writings and related Nag Hammadi texts. By tracing the parallels of imagery and expression between these three bodies of material, one can reach conclusions regarding early Palestinian Christology which previously were not possible.

From the polemic of those in the Gentile mission against certain views held within the Jewish mission (cf. Gal, Col, Heb), it appears that angelomorphic Christology was an element within Jewish Christianity in apostolic times. Moreover, the Name, which was a pious Jewish surrogate for God, became for the early Christians a designation for Jesus, the Lord's Christ. Originally meaningfully employed in a Jewish Christian context, it was later divorced from its Jewish associations and suffered subordinationistic interpretations or was considered equivalent to the Greek *ousia*.

The primacy of Jesus in God's redemptive activity was variously expressed in the Jewish-Christian parts of the NT. One example is the imagery of the stone. Also, though originally coined in the context of Hellenistic philosophy, terms such as *archē*, *archēgos*, *prōtotokos*, *monogenēs*, *kephalē*, *morphē* and *eikōn* were probably soon applied to Jesus by Jewish Christians. Moreover, there is good reason for believing that the *katabasis-anabasis* Christology was a distinctive feature of early Palestinian Jewish Christology.

The conclusion should be that before one proceeds to excise from early Christian Christology elements labeled Hellenistic and therefore later, he should first establish what were the distinctive features in Jewish-Christian Christology.—J.J.C.

135r. W. PANNENBERG, *Jesus, God and Man* [cf. *NTA* 13, p. 166; German: *NTA* 9, p. 286; § 12-533r].

J. S. DUNNE, *Commonweal* 88 (16, '68) 472-474.—P's theology is pervaded by the idea that life and history are determined by the future. Life is thus proleptic; when its end is reached, its meaning becomes retroactive. Thus Jesus' resurrection determines the meaning of his life. So P subordinates Jesus' divinity, his earthly life and his present reality to his resurrection (which leaves P nothing further to understand the resurrection itself). Reservations are made on each of these three items. The basic virtue in P's approach is that it shows how meaning derives from outcome, past and future. But this entails a basic defect: it empties the present.—S.E.S.

136. E. SCHWEIZER, "Ecumenism in the New Testament: The Belief in the 'Son of God,'" *Perspective* 9 (1, '68) 39-59.

The original creedal formula which Paul uses in Rom 1:3 f. considered Jesus to be Son of David promised to Israel by God himself (2 Sam 7:12 ff.). This concept was understood by the early church to mean the promised Son of David whose throne would be established forever and who would fulfill all OT hopes. Moreover, the church believed that on Easter, the Son of David took his throne and began his eternal reign over God's eschatological people. Similarly, the title "Son of God" in its earliest form was understood to designate one whose divine sonship began on the day of his accession to the throne when he began to rule. In the formula of Rom 1:3 f., however, Paul's thought is that the one who descended from David according to the flesh is already Son of God who is later installed as such in power according to the Spirit of holiness. Comparison with the Prologue of Jn and other Pauline passages reveals a widely held concept of the pre-existence of a heavenly Christ who was incarnated in Jesus. Thus in the early church the Son of God was understood in two different ways: in the sense of the Davidic promises, and in the sense of the Hellenistic-Jewish Logos doctrine. The use of both concepts reveals that (1) churches of the NT were under the necessity of using language familiar to them and their hearers; (2) the life, death and resurrection of Jesus shattered many traditional concepts and opened the way for new expressions; and (3) the churches of the NT could only speak about the Son of God in light of themselves as his people and as sons adopted by him. Implications of this study for the present situation are as follows. (1) We should make extensive use of concepts and ideas which are able to speak with power to the modern world. (2) We should be open to corrections by what happened in Jesus Christ. (3) We should learn to listen patiently and carefully to our brethren who may speak in a language different from that to which we are accustomed.—R.L.S.

137. W. THÜSING, "Erhöhungsvorstellung und Parusieerwartung in der ältesten nachösterlichen Christologie (Schluss)," *BibZeit* 12 (2, '68) 223-240. [Cf. §§ 11-1012; 12-534; 12-854.]

An intense expectation of the parousia existed at the beginning of the church as is evident from Paul, several logia, the *maranatha* prayer, etc.; and the messianic-apocalyptic views of later Judaism fostered this expectation. In texts that belong to the early period, the idea of Christ's exaltation was evident but not often explicit; the expectation of the parousia was explicit. Gradually the theology of exaltation became more explicit and evolved in the terminology of Christological titles and statements. Between the risen Jesus and the coming Lord there was a close connection. The Eucharist intensified the expectation of his coming, and the *maranatha* prayer was characteristic. The basic pattern which permits the combination of the risen Christ and the coming Son of Man is the Semitic time concept with its special orientation of the present to the future. In early Christianity one observes a shift of emphasis—the concept of exaltation is gradually united with that of the kingdom and the Son-of-Man expectation.

The link which connects the past (the earthly life) of Jesus and the future (his coming) is his present activity in the church. This conclusion is the principal fruit of the study. Nowadays many scholars do not think of Jesus as a person active in the post-Easter church. However, the NT presents the risen Christ as active and communicating with his followers, and this belief is the cornerstone of NT Christology. The conclusions of these articles agree in large measure with H. Schürmann's view that in Jesus' preaching the eschatological and theological elements existed together in tension. Finally, the concept of the exalted Christ constitutes and guarantees the essential unity of the various NT Christologies so that those of Paul and John are not merely secondary and later constructs.—J.J.C.

Synoptics

138. D. BROADRIBB, "Proto-Luko," *BibRevuo* 4 (1, '68) 7-26.

A detailed examination and critique of the photo-Lukan hypothesis, including three pages of relevant bibliography.

139. W. R. FARMER, "'The Lachmann Fallacy,'" *NTStud* 14 (3, '68) 441-443.

N. H. Palmer [§ 12-544] has rightly drawn attention to Lachmann's argument from order; B. C. Butler was not the first to call it a fallacy, but rather F. C. Burkitt, influenced by Wellhausen. Palmer does well to recognize that Markan priority is once more in dispute, but the failure of arguments from details to decide the issue ought not to be a cause of dismay in the progress of NT scholarship.—G.W.M.

140. M. D. GOULDER, "Characteristics of the Parables in the Several Gospels," *JournTheolStud* 19 (1, '68) 51-69.

The usual treatment of the parables handles them as a unity, a pool of at least somewhat homogeneous matter. This is partly correct, but there are marked differences of tone and doctrine. Mk primarily represents the OT nature parable. Mt emphasizes people, even to the extent of reworking one nature parable (seed growing secretly). Lk emphasizes town situations. Mt alone works on the grand scale of the oriental story teller. Mt and Lk both make skillful use of contrast, Mt forming caricatures, Lk more artistically, painting full characters.

We should reject the traditional distinction between parable and allegory. Using instead a sliding scale of allegorizing tendency, we find that Mt allegorizes more than does Mk or Lk. Actually de-allegorizing characterizes Lk. This refutes the theory that the developing church universally increased its allegorizing; in the Lukan and Matthean versions of Q parables, Lk de-allegorizes the Q/Mt versions. Representation of God, situation and response also vary. Perhaps Jesus delivered all the several types of parables; certainly their present forms reflect the characteristic theologies and literary tendencies of the Evangelists.—W.G.D.

141. O. MICHEL, " 'Ich komme' (Jos. Bell. III, 400)," *TheolZeit* 24 (2, '68) 123-124.

In connection with the problem of *ēlthon*-sayings in the Synoptic tradition, one should cite *War* III, 400 in which Josephus announces his own "prophetic" role with a *hēkō-saying*. It is possible that the latter (present tense) is the more original form of this type of saying.—G.W.M.

- 142r. J. ROHDE, *Die redaktionsgeschichtliche Methode* [cf. *NTA* 11, p. 276].

V. HASLER, *TheolZeit* 24 (1, '68) 56-58.—Summary. The goal of the book is modest enough and is attained, but in view of the state of redaction-critical work, it comes on the scene too early. Future NT study must in fact clarify the objectives and methods of redaction-criticism itself.—G.W.M.

143. R. SUMMERS, "Setting the Parables Free," *SWJournTheol* 10 (2, '68) 7-18.

The liberation of the Gospel parables, which have been imprisoned for 17 centuries by extravagant, allegorical interpretations unrelated to their real meaning, began with the Reformers, especially Calvin, and advanced notably as A. B. Bruce, A. Schweitzer, A. Jülicher, P. Fiebig, and modern form-criticism discovered their real nature and background. They are intended to clarify Jesus' teaching and the related call to decision, and so a full liberation will take place only when—as in D. O. Via's "existential-theological interpretation"—the parables can confront each man, demanding that he personally consider, decide and act concerning what is said about and to him in the parables.—P.J.F.

Matthew

144. F. W. BEARE, "Concerning Jesus of Nazareth," *JournBibLit* 87 (2, '68) 125-135.

Mt cannot be employed directly as a source of historical knowledge about the life or teaching of Jesus of Nazareth. Late in the 1st century, when the tradition came into the hands of the Evangelist, it had already undergone substantial transformation. The transfer of post-Easter materials to narrative of Jesus' public ministry and the shift from Jewish to Gentile soil before much of the tradition had been committed to writing were special complicating factors. The Evangelist stamped his own individuality on the materials by selection and especially by his arrangement. He also supplied a significant amount of Christian Gemara as practical guidance in everyday life. The result is a transposition "into a totally different key" of teaching once directed to Jewish people but now made applicable for the larger church.—R.H.M.

145. G. BAUMBACH, "Die Mission im Matthäus-Evangelium," *TheolLitZeit* 92 (12, '67) 889-893.

As Mt 28:18-20 shows, Mt avoids the usual vocabulary that describes the Church's activity (*keryssein*, *euaggelizein*, *martyrein*, etc.) and chooses his own

(*mathēteuein*, *entellesthai*, *tērein*, etc.). Missionary activity flows from the all-powerful word of Jesus himself. Its goal is to “make disciples” of all men, and baptizing and teaching are the means to accomplish this. For Mt action characterizes the kingdom, obedient submission to the exalted Christ. The church preaches the gospel when it brings men into this form of discipleship.—G.W.M.

146. D. CONNOLLY, “Ad miracula sanationum apud Matthaeum,” *VerbDom* 45 (5-6, '67) 306-325.

In Mt the miracles of Jesus are not “signs” of the kingdom but an integral part of it—as radio and TV are not “signs” of our modern culture. The miracles in Mt 8:2-17 are shown to contain an adumbration of the mystery of the cross. The cure of Peter’s mother-in-law is a striking example of Mt’s technique of abbreviating a narrative in order to focus attention on the persons involved.—J.F.Bl.

147. G. DANIELI, “L’influsso reciproco di tradizioni narrative e commenti profetici nel Vangelo di Matteo,” *DivThom* 71 (2-3, '68) 169-209.

The use of quotations from the Prophets in Mt 1—2 resembles and is in some cases identical with that observed in Mt 3—28; the prophetic passage tends to form a unity with the narrative, giving the ensemble unity and clarity. The introductory formula is always the same. In the quotations of Mt 3—28 the prophetic texts are generally new as regards the common Synoptic gospel represented by Mk-Lk. The narrative traditions found in Mt 1—2 were in large part identical with the account we read. A. Resch held that Jn’s Prologue was a meditation on a lost account of the infancy, an account which antedated Mt 1—2 and Lk 1—2 and was their source. Today his position is challenged.—J.J.C.

148. B. GERHARDSSON, “Utlämnad och övergiven. Till förståelsen av passionshistorien i Matteusevangeliet” [Delivered up and Forsaken. Toward an Understanding of the Passion Narratives in Matthew], *SvenskExegÅrs* 32 ('67) 92-120.

An important theological problem current in Judaism from *ca.* 175 B.C. to after A.D. 135 was the problem of why God does not see fit to hear the righteous man’s prayer to God for deliverance from the hands of the wicked (e.g. Ps 17; cf. the tradition of the martyrdom of R. Akiba). This problem is involved in the narratives of the passion of Jesus. In this article the primitive Christian view of Jesus’ apparent defeat on the cross is studied—with special attention to Mt—in order to illuminate the building-blocks of the passion history, which are seen to consist of OT texts and interpretations thereof.

Mt’s description of how Jesus fashioned the “way of righteousness” is, in summary: “He who has all power in heaven and on earth uses his power and authority (*exousia*) to serve, and to give his life as a ransom for ‘the many.’ At the onset of the ministry’s decisive phase, he receives permission to lay aside his glory, power and authority, in order to carry out his work in debasement, subjection and powerlessness (and therewith under the most difficult

'temptation,' 'trial,' *peirasmos*). Both when God 'is with' him with his 'blessing,' and when God 'forsakes' him and deals to him the lot of 'the curse,' he shows the 'perfection' (*teleiotēs*) of which the Law and the Prophets speak, and which can be summarized in the commandment, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.' . . ."
—B.A.P.

149r. R. H. GUNDRY, *The Use of the Old Testament in St. Matthew's Gospel with Special Reference to the Messianic Hope*, Supplements to NovTest 18 (Leiden: Brill, 1967, 58 gld.), xvi and 252 pp.

G. W. BUCHANAN, *CathBibQuart* 30 (3, '68) 450-451.—Summary and critique. The first part of the book is the best and is worth the price of the whole volume. The second part "seems like an appendix written to meet the author's need to confess his faith in divine inspiration." After each example of Mt's use (directly or allusively) of OT passages, G cogently comments on the possibilities that exist to explain the data. Though occasionally interrupted by unsupported dogmatic statements, chap. 1 shows G's best skill at discernment, objectivity and logic (but he naïvely assumes that the narratives related to Judas or Jesus were factual reports). The book is a strange combination of excellent, objective scholarship and naïve, dogmatic, unsupported, apologetic affirmations.
—S.E.S.

150r. D. R. A. HARE, *The Theme of Jewish Persecution of Christians in the Gospel According to St Matthew* [cf. NTA 12, p. 393].

K. GRAYSTON, *ChurchQuart* 1 (1, '68) 71-72.—Summary and critique. A great deal of illumination is provided for understanding the origin and structure of Mt and the traditions behind it. There are some weaknesses, e.g. the suggestion that "crucify" in 23:24 must be regarded as a clumsy gloss because the Jews did not employ crucifixion as a legal form of capital punishment. H has taken his subject a good deal further than other workers in the same field. Yet his conclusions "make it necessary to ask in a new way why the Gospel was written."—S.E.S.

151r. ———, *Idem*.

R. P. MARTIN, *EvangQuart* 40 (3, '68) 178-180.—Summary and critique. H confines himself entirely to the internal data of the Gospel and has no discussion of what the church Fathers thought about Mt's provenience and purpose. A fuller examination of the Jewish *jus gladii* is needed. If the verdict of Jn 18:31 is allowed to stand then no judicial execution of Christians in consequence of verdicts from Jewish courts was to be expected. "When Dr. Hare speaks of the Matthean Church as 'in no sense a continuation of Israel but a different *ethnos*, non-Israel, which replaces Israel in *Heilsgeschichte* (21:43)' (p. 157), he surely misconceives the meaning of that quoted verse, overlooks such a reference as 23:39 and gives a nonsensical meaning to *Heilsgeschichte*."
—S.E.S.

152. A. SUHL, "Der Davidssohn im Matthäus-Evangelium," *ZeitNTWiss* 59 (1-2, '68) 57-81.

The Markan Son-of-David pericope, 12:35-37, which is addressed to the scribes, is intended, as W. Wrede observed, to be a denial of Jesus' Davidic sonship. The Matthean version, however, 22:41-46, addressed to the Pharisees, is an assertion of Davidic sonship. This Matthean shift must be seen against the background of Mt 1:18-25. There the tradition Mt uses is less concerned with the circumstances of Jesus' birth than with showing how in fact he is the Son of David, and Mt's redactional activity, shown in the formula quotation of Isa 7:14, asserts not so much the virgin birth as God's merciful turning to his people in Jesus, the Son of David, Emmanuel. Elsewhere in the Gospel the use of Son of David with the article on the lips of the crowds confirms their misunderstanding of Jesus' messianic mission, while the anarthrous use by individual believers seeking to be healed attests their faith in God's mercy communicated by Jesus. Set in a larger context, the use of Son of David in Mt shows that the Evangelist carefully planned his allusions: it reflects not only such acceptance by believers and misunderstanding by crowds, but also spiritual blindness on the part of the leaders of the people.—G.W.M.

Matthew, cf. § 13-325.

153. [Mt 1—2] J. DANIELI, "Traditiones Evangelii Infantiae secundum Matthaeum earumque origo," *VerbDom* 45 (5-6, '67) 337-341.

In his thesis defended at the Biblical Institute, Rome, D showed that Mt 1—2 are primarily but not exclusively theological in purpose. But the Evangelist "seems really to have intended to affirm" the virginal conception of Jesus, his birth at Bethlehem, the visit of the Wise Men, the flight into Egypt, and the return to Nazareth. The material came partly from family memory and partly from the theological catechesis of some ancient community, probably Jerusalem.—J.F.Bl.

- 154r. [Mt 1—2] J. DANIELOU, *Les Évangiles de l'Enfance* [cf. *NTA* 12, p. 255].

C. JOURNET, "Les Évangiles de l'Enfance et la Critique historique," *NovVet* 43 (1, '68) 65-72.—Extensive summary of the book. The work reflects the product of historical research bearing upon the theological truth of the infancy narratives. This situation occasions some reflections on the relationship of such an investigation to faith.—G.W.M.

- 155r. [Mt 1—2] O. DA SPINETOLI, *Introduzione ai Vangeli dell'Infanzia* [cf. *NTA* 12, p. 255; § 12-551r].

E. RASCO, *Gregorianum* 49 (2, '68) 362-365.—The volume is in line with modern Catholic exegesis but needs revision because of carelessness in citations, misprints, etc.—J.J.C.

156. M. LACONI, "I Vangeli dell'Infanzia nella duplice presentazione di Matteo (cc. 1. 2.) e di Luca (cc. 1. 2.)," *RivistAscMis* 13 (1, '68) 31-43.

The infancy narratives of Mt and Lk are marked by significant contrasts. Mt emphasizes the universal import of the nativity, Lk portrays its simplicity and attractiveness. Mt brings out the glorious and regal aspects of the events, Lk pictures the poverty and humility of Joseph and Mary. Mt includes tragic elements, e.g. the slaughter of the innocents, while the Lukan narrative with the angels' song and other hymns breathes a spirit of prayerful joy.—J.J.C.

157. R. PESCH, "Der Gottessohn im matthäischen Evangelienprolog (Mt 1—2). Beobachtungen zu den Zitationsformeln der Reflexionszitate," *Biblica* 48 (3, '67) 395-420.

Matthew's citation formulas are carefully framed to fit the quotations they introduce. In the formulas of Mt 1:22 and 2:15 *hypo kyriou* occurs and only in these formulas, the reason being that the Evangelist wishes to emphasize the Son-of-God theme. In these two formulas Matthew is not indicating that the statement comes directly from God. He is not interested in a *pais theou* theology but in a Son-of-God Christology.

The formulas of Mt 1:22 and 2:15 are directed to the Evangelist's Christological interest. The genesis of Jesus is explained by a midrashic narrative. By employing *hypo kyriou* the writer shows he uses Son in an exclusive sense. Except for 2:15, Jesus in Mt 2 is always called *paidion*, which is explained by different reasons, among them the recollection of Exod 4:20. The Gospel terminology implies that the Magi offer the child divine reverence (2:11). The Father's revelation of Jesus as the Son of God is a favorite Matthean topic. Even in Mt 1:16 f. Jesus' miraculous conception as God's Son is indicated in a veiled manner. Lastly, Matthew's redaction 22:31 f. of Mk 12:26 confirms the view that the Evangelist in Mt 1—2 is concerned with the Son of God.—J.J.C.

Mt 1—2, cf. § 13-147.

158. D. M. CROSSAN, "Structure & Theology of Mt. 1.18-2.23," *CahJos* 16 (1, '68) 119-135.

The messiah and Moses are the two themes of the closely-knit literary unity. The fulfillment of prophecy (P) is closely connected with the dream narratives (D) and the pattern DPP—DDPP—DDP is noticeable. The midrashim provide the basis for the parallel Moses-Jesus. The midrash story was built around a royal annunciation, a paternal annunciation and the escape. In Mt this is the structure but the order of the annunciations is reversed. The four elements of the midrash paternal annunciation are found in Mt: divorce, divine message, remarriage, birth. The five elements of the royal annunciation are found in Mt: divine sign, general fear, consultation, a first plan whose failure necessitates a second one. Mt makes an important addition: the Magi narrative, without parallel in the midrashim. This shows that Jesus, the new Moses, has a spiritual and universal role. The escape stories are quite different save that Mt uses the

same words to send Joseph and the child back to Israel, as God had used to send Moses back to Egypt (Exod 4:9). The question of historicity cannot be treated from a literary analysis. If Mt patterned the narrative on the midrashim of Moses, there is no parallel for the Magi story.—J.O'R.

Mt 3:1-6, cf. § 13-188.

159r. [Mt 5—7] W. D. DAVIES, *The Setting of the Sermon on the Mount* [cf. *NTA* 8, p. 464; §§ 11-196r—199r].

J. MASSINGBERD FORD, "Reflections on W. D. Davies, *The Setting of the Sermon on the Mount*," *Biblica* 48 (4, '67) 623-628.—In lieu of a conventional review, a number of suggestions are made for carrying further and modifying the attractive thesis of this work. The idea of a Syrian provenience for Mt should be investigated in the light of the Syriac versions and patristic commentaries, and a comparison should be made with Samaritan ideas. D's treatment of the transfiguration could be extended by regarding that event as the disciples' vision of the divine Glory. The Sermon itself may be more than a reaction to Jamnia: it could have its origin in a defense of the Hillelite Pharisaic teaching against the Shammaite. Ten specific suggestions support this view, which may shed light on the setting of Jesus' teaching.—G.W.M.

160. H. G. COINER, "Those 'Divorce and Remarriage' Passages (Matt. 5:32; 19:9; 1 Cor. 7:10-16), With Brief Reference to the Mark and Luke Passages," *ConcTheolMon* 39 (6, '68) 367-384.

The exceptive clauses of Mt mean that a husband who dismisses an unchaste wife does not force her to commit adultery; they do not provide a justification for remarriage after divorce. Mk 10:11 teaches that God's will for marriage disallows the putting away of a spouse and a new marriage with another. Lk 16:18 teaches that anyone who contributed to the confirmation of a broken marriage in such a way as to make reconciliation of the partners impossible commits adultery. Paul does not contradict the teaching of Jesus; the right to remarry after the breakup of a mixed marriage is not explicitly stated.—J.O'R.

Mt 5:32, cf. § 13-173.

161. [Mt 6:9-13] H. KRUSE, "The Lord's Prayer and the Passion of Christ," *KatorShin* 7 (1, '68) 20-61. [In Japanese.]

Presuming that the shorter Lukan form of the Our Father is the original, does it follow that the Matthean expansions are additions formed by the creative power of later liturgy? The article tries to trace the surplus parts of the Matthean form to their *Sitz im Leben Jesu* and finds it in the Lord's passion, and thus determines their exact meaning from this context. The third petition means resignation to God's will, sacrificing man's will to God's will. The last petition seeks divine help against the Wicked One, the Tempter. These two petitions could have been suggested to the disciples by Jesus on occasions other than that of the original prayer.

The sixth petition ("Do not allow us to run into temptation") is also rooted in the passion; and the same can be said of the other petitions. This understanding makes the prayer fit better into the *memoria passionis* of the Eucharistic liturgy, especially the fourth petition (for the bread of the future life, of the banquet of the kingdom, to be given us today as a foretaste of tomorrow). Thus the whole prayer has a sharp eschatological note indicative of its genuineness.—S.E.S.

162. [Mt 6:9-13] H. KRUSE, "‘Pater Noster’ et Passio Christi," *VerbDom* 46 (1, '68) 3-29.

In the Lord's Prayer, the petitions "thy will be done" and "lead us not into temptation" are closely linked to the passion of Christ, as they occur almost word for word in the Gethsemane narratives. But the other petitions too have links with the passion. "(Our) Father" is paralleled by Christ's use of *Abba* in Gethsemane. "Hallowed be thy name" resembles Jn 12:27; "Father, glorify thy name!" and "Deliver us from the Evil One" may be linked with Jn 12:31. The kingdom comes when "the prince of this world is cast out," Jn 12:31. (Jn 12:27-31 is the Johannine anticipation of Gethsemane.) The phrase "bread of tomorrow" fits perfectly the Last Supper on "the day before he suffered."—J.F.Bl.

163. [Mt 6:12] J. MASSINGBERD FORD, "The Forgiveness Clause in the Matthean Form of the Our Father," *ZeitNTWiss* 59 (1-2, '68) 127-131.

[This is an expanded form of a suggestion made in the beginning of the article § 12-869.] The forgiveness clause seems to make God's forgiveness an imitation of man's. Is there any rabbinic parallel? The perfect tense *aphēkamen*, which J. Jeremias explains as a perfectum praesens, is also problematic. If the Sermon on the Mount was composed for the occasion of Yom Kippur, one notes in *Yoma* 8:8 a close parallel to this order of forgiveness. The tense of *aphēkamen* would be particularly appropriate to the fulfillment of the condition of *Teshuvah* between Rosh Hashanah and Yom Kippur. In the Lukan form this background would not be appropriate, and in fact Lk reads *aphiomen*.—G.W.M.

Mt 8:5-13, cf. § 13-233.

Mt 8:23-27, cf. § 13-193.

164. R. PESCH, "Levi—Matthäus (Mc 2:14/Mt 9:9 10:3). Ein Beitrag zur Lösung eines alten Problems," *ZeitNTWiss* 59 (1-2, '68) 40-56.

The principal question is to determine the motive of the first Evangelist in changing the name Levi to Matthew. First, there are good grounds for regarding Mk 2:14 as well as 2:13 as redactional; if this is so, there is no question of a Matthean special tradition in Mt 9:9. But in any case, examination of the language shows that both Mt 9:9 and 10:3 are themselves redactional. The first Evangelist has thus substituted for the unknown name Levi the name of one of the Twelve. His motive was simply that he equated "the disciples" with

“the Twelve,” and thus Levi could not be a disciple because he was not one of the Twelve. In fact, the first Evangelist tends to smooth out lesser known names throughout his Gospel; a close parallel is his substitution of the mother of the sons of Zebedee (27:56) for Salome (Mk 15:40). Since there is no question of the identity of two persons, Levi and Matthew, why did the Evangelist choose Matthew and not some other apostle? Lacking an intrinsic reason, we must suppose the choice was influenced by the attribution of the first Gospel to Matthew.—G.W.M.

Mt 9:14-15, cf. § 13-190.

Mt 10:5-6, cf. § 13-265.

165. [Mt 13:44-46] J. DUPONT, “Les Paraboles du Trésor et de la Perle,” *NTStud* 14 (3, '68) 408-418.

The text and grouping of Mt 13:44-46 may be accepted as primitive: the recourse to two complementary images to illustrate the same teaching is characteristic of Jesus' preaching. From the point of view of the narrator, the important point is not the immense value of the treasure or the pearl, but the conduct of those who unexpectedly made a discovery which provided them with the chance of their life. The narrator places the accent on the decision of each man to exchange all that he possesses for the one possession. Each parable then invites the listeners to judge whether they would have acted in a similar fashion were they confronted with this concrete situation.

In the context in which the parables were spoken, Jesus' mission represents for his listeners the unhopd-for occasion since in his person the kingdom of God is there—as an occasion to seize. Jesus displays before his auditors the practical conduct he expects of them: total involvement with the kingdom of God. He calls them to abandon all other concerns in order to possess the one thing of ultimate concern.

A clue to the way in which Mt understood this call is provided by the structure of Mt 13. The conduct urged in vv. 44-46 is exactly the opposite of that denounced in v. 22. The scandal of riches, of being tied to material possessions, must be avoided at all costs. This point finds amplification in the account of the rich young man (Mt 19:16-30).—W.L.L.

166. F. VAN SEGBROECK, “Jésus rejeté par sa patrie (Mt 13,54-58),” *Biblica* 49 (2, '68) 167-198.

In his account of Jesus' rejection at Nazareth, Mt is undoubtedly dependent on Mk, but uses the text for his own purpose. For him, Jesus' *patris*, or native place, includes Capharnaum and the rest of Galilee. Mt links the rejection narrative to his other summaries of the Galilean ministry (4:23; 9:35; 11:1). He uses it as an illustration of the blindness mentioned in 13:10-15. The logion, “A prophet is not without honor . . . ,” may be a secondary insertion in this pericope.—J.F.Bl.

Mt 15:24, cf. § 13-265.

167. [Mt 16:13-19] O. KARRER, "Simon Petrus, Jünger, Apostel, Felsenfundament," *BibKirch* 23 (2, '68) 37-43.

An exposition of the NT texts regarding the person of Peter and his place in the church as indicated by Mt 16:13-19; Lk 22:31-32; and Jn 21:15-22.

168. [Mt 16:16-19] W. J. TOBIN, "The Petrine Primacy Evidence of the Gospels," *LumVit* 23 (1, '68) 27-70.

If Mt 16:17-19 are not the *ipsissima verba* of Jesus, an unascertainable point, it is certain that they are not in contradiction to the pre-eminent picture of Peter in the Gospels, which was the evident will of Jesus. This prominence is shown by the change of Peter's name to Cephas, his being first called by Jesus, first recalled in the apostolic lists, and above all the first witness to the resurrected Lord. These verses are probably part of an ancient oral tradition which Matthew took as an answer of Jesus to a Petrine confession of him as Son of God and which he placed in the Caesarea Philippi context to show God's election of the weak and to balance Peter's primacy with his sharing in the diabolical work of tempting Jesus to an earthly, political conception of his messiahship. Exegesis of the major Petrine pericopes (Mt 16:16-19; Lk 22:31-34; Jn 21:1-17) shows Peter to have a unique function which is more than being a center of unity. It is a special participation in Jesus' work; there was to be one flock and one shepherd who would care for them, and Peter exercises a definite vicarious role for Christ. These major Petrine texts are confirmatory of Peter's clear prominence.—P.J.F.

169. H. BIEDERMANN, "Das Primatswort Mt 16,18 in römischem, orthodoxem und protestantischem Verständnis," *BibKirch* 23 (2, '68) 55-58.

This survey of the interpretation of the Petrine text in Roman Catholic, Orthodox and Protestant circles studies the evidence in the NT and in the Fathers. Basic for understanding recent Protestant views on the subject is F. Obrist, *Einheitsfragen und Deutung der Primatsstelle Mt 16,18f in der deutschen protestantischen Theologie der letzten dreissig Jahre* (1960).—J.J.C.

170. O. KNOCH, "Die Deutung der Primatsstelle Mt 16,18 im Lichte der neueren Diskussion. Eine Übersicht," *BibKirch* 23 (2, '68) 44-46.

The survey gives special attention to the work of O. Cullmann.

171. ANON., "Die Deutung des 'Felsen' und der 'Schlüssel des Himmelreichs.' Matth. 16, 18/19," *Bausteine* 8 (31, '68) 11-12.

O. Cullmann's interpretation of the rock and the keys in the Petrine text is found to be unsatisfactory.—J.J.C.

Mt 16:21-22, cf. § 13-195.

Mt 16:21-26, cf. § 13-193.

172. J. DUPONT, "La parabole de la Brebis perdue (Matthieu 18, 12-14; Luc 15, 4-7)," *Gregorianum* 49 (2, '68) 265-287.

Animated with pastoral concern, Matthew has placed this parable into a context (chap. 18) dealing with interrelations in the Christian community, and addressing all Christians, especially the leaders, he describes what the attitude should be toward a delinquent brother. His version first calls upon the hearers to make a judgment, and then he gives his moral teaching. Luke structures chap. 15 as he does 13:1-9: two parables followed by a double parable, each teaching the same lesson. The "lost" acquires special value, be it the prodigal son, the lost coin or the lost sheep. Concentrating on the joy and the action of the shepherd, Jesus in this context tries to justify his association with publicans and sinners before the Pharisees and scribes. Detailed literary criticism shows that the parable is better preserved in Mt 18:12-13 except for the introductory clause, *ti hymin dokei*, and the verb *planaomai*; Luke, with his literary and cultural ameliorations, shows a stronger redactional character. In both versions the setting and application are secondary. In the original setting Jesus is justifying his acceptance of the outcast, the sinner, the pariah, the sick, by showing the concern anyone has for what is lost, by showing God's concern and solicitude. In fact God's solicitude is shown precisely by Jesus' attitude toward the sinner, so that this very quality of Jesus' ministry is a manifestation of the presence of the kingdom of God.—P.J.F.

173. M. DIEKHANS, "Mt 19,9 (5,32)," *RevistEclBras* 28 (2, '68) 425-427.

A text in the *Damascus Document* is found to throw light on the phrase "except it be for fornication" which has caused so much controversy in the question of divorce (cf. § 9-919).—J.J.C.

Mt 19:9, cf. § 13-160.

174. C. DANIEL, "Esséniens et Eunuques (Matthieu 19, 10-12)," *RevQum* 6 (3, '68) 353-390.

"It is not expedient" must imply "... for his salvation" and the apostles were in effect concluding, "Those who do not marry are right, for they can more easily inherit the kingdom and be saved," and this must be a reference to Essenes. In his reply Christ corrects them, teaching that celibacy is valuable in this way only for those for whom it is a grace bestowed by God. The Lord uses the term "eunuch" in the same way as Isa 56:4-5, meaning not "castrated man" but "celibate" or "unmarried man, without children." "Eunuchs from their mother's womb" are those destined by God to be free, for one reason or another, from the moral struggle against concupiscence.

Those "made eunuchs by men" in all probability means those who have been convinced, and had their conduct decided, by the teachings of certain men, so that they do not marry. If this is correct, the allusion can be only to Essenes. It appears to be correct for the following reasons. (1) In all three kinds of

eunuch the meaning must be consistent, and is therefore in this connection metaphorical. (2) Castration, forbidden by Jewish and Roman law, would place a man *outside* the Jewish community and in the non-Jewish world would be regarded as far from creating a religiously endowed person. (3) The early Fathers recognized the metaphorical character of this phrase. (4) "Not all understand this precept" could not apply to this phrase if it were literal. (5) If it be insisted that it is literal, the reference is too vague and comprehensive. (6) Christ would have condemned the practice. (7) In 1 Tim 4:1, 7 Paul condemns Essene doctrine of the kind claimed to be under consideration in the Lord's words here.

Philo (*Apology*, 14-18) and Josephus (*Ant.* XVIII, 21) give Essene reasons for celibacy; these come neither from God nor from the Law but from their own opinion of women, and the evidence of Qumran suggests that it became a doctrine relatively late in their movement.

An appendix shows that rabbinic interpretation of Scripture supports the view taken of these words of Christ.—A.R.C.L.

175. Q. QUESNELL, " 'Made Themselves Eunuchs for the Kingdom of Heaven' (Mt 19:12)," *CathBibQuart* 30 (3, '68) 335-358.

In the light of the new appreciation of *Redaktionsgeschichte* it is worthwhile to take another look at Mt 19:10-12, and especially at J. Dupont's interpretation of Mt 19:12 in *Mariage et divorce dans l'Évangile* (1959).

The whole thrust of Mt 19:3-9 has been toward building up the sanctity of monogamous marriage. It would be a great anomaly if for the final redactor vv. 10-12 represented a sudden shift to a call to celibacy. Furthermore, a call to celibacy would be incongruous in Mt because Mt otherwise omits everything of this sort from material he shares with Lk and/or Mk. The "word" which "not all men grasp" (v. 11) is the word about the eternal fidelity of marriage (v. 9). Those who do grasp this word are those who make themselves eunuchs, i.e. those who remain unmarried after putting away their wives on account of *porneia*.

Although the celibacy interpretation appears in the early Fathers, a passage of the *Stromata* of Clement of Alexandria interprets Mt 19:12 in the context of vv. 3-12. Furthermore, the *Shepherd of Hermas*, *Mand.* IV, 1, 4-11 reveals a community in which Mt 19:9—in the present form—was of considerable practical importance.

When the mystery and sanctity of marriage, as presented in a passage such as Eph 5:22-31, is understood as lying behind the teaching of Mt 19:1-9, then it is understandable why the Mt saying is presented as mysterious and important. The eunuch saying demonstrates that this word on marriage is indeed a hard word possible only for those to whom full faith is given. To continue loyal and perfect love, even when the love is not returned, is effectively to make oneself a eunuch, a person incapable of marriage for the rest of one's life.—R.B.W.

Mt 24, cf. § 13-59.

176. L. MESSERSCHMIDT, "Dommedagstalen hos Matthaeus. De teologiske hovedtanker i Matthaesevangeliet kap. 24,1-31" [Judgment Day in Matthew. The Principal Theological Ideas in Mt 24:1-31], *Catholica* [Cop] 25 (1-2, '68) 47-59.

In the ensemble formed by Mt 24—25, this particular section dealt with the destruction of Jerusalem. Jesus answers the disciples' question in three times: (a) the ordeals of the community before the destruction, vv. 4-14; (b) the destruction of the town, vv. 15-28; (c) the new order of the world and the sign of the Son of Man, vv. 29-31. The Lord gives the disciples to understand that he is master of history and that those who keep their faith in him will share in his victory.—L.-M.D.

177. [Mt 24:1-36] H. LATTANZI, "Eschatologici sermonis Domini logica interpretatio (Mt. 24, 1-36; Mc. 13, 1-37; Lc. 21, 5-35)," *Divinitas* 11 (1, '67) 71-92.

According to A. Loisy either Jesus erred in foretelling that the end of the world was imminent or the greater part of his Synoptic teaching is not authentic. A detailed examination of the sermon, however, refutes Loisy's statement. The questions proposed by the disciples and the replies of Jesus show that he was speaking of two events, the destruction of Jerusalem and the end of the world and the signs which would precede both of them.—J.J.C.

Mt 24:1-36, cf. §§ 13-198r—204r.

Mt 24:36, cf. § 13-205.

178. E. KAMLAH, "Kritik und Interpretation der Parabel von den anvertrauten Geldern. Mt.25,14 ff.; Lk.19,12 ff.," *KerDog* 14 (1, '68) 28-38.

The Q form of the parable was as follows: a man going on a journey called his servants and gave each of them a pound and went away. He probably did not say, "Trade till I come." That obligation was implicit. Probably also the third servant kept his money tied up in a handkerchief, which the Mishnah expressly considers irresponsible, instead of burying it, which the Talmud considers conscientious safeguarding. Probably also there was a difference in the profit made, though the ratio of 1:10 and 1:5 seems excessive.

The point of the parable is the master's judgment on the third slave. Hence the command to take his money and give it to the others. When the parable moves from Jesus' discussion about God's true will to the life of the Christian community, the addition of reward and punishment is understandable.

The parable directly attacks Pharisaic piety which it wishes to dislodge so as to make room for a free and active obedience. The third slave represents Pharisaic perfectionism which avoids any mistake, but the slave in avoiding any fault failed to carry out his master's wish to increase his possessions. Not self-protection but God's intention should be the rule for man's conduct.—J.J.C.

179. J. GNILKA, "Der Missionsauftrag des Herrn nach Mt 28 und Apg 1," *BibLeb* 9 (1, '68) 1-9.

The commission accounts in Mt 28 and Acts 1 reflect the theological concerns of the authors. According to Matthew, the Christian relies on the power or authority of the risen Lord and is willing to go as a wayfarer to all nations in order to make men disciples so that they might mirror the splendor of the Trinity. The plural forms used throughout suggest that the commission is not given to isolated individuals but to the community. Luke envisions the gospel as spreading from Jerusalem, to Judea and to Samaria, and finally to the end of the earth. He also emphasizes the apostles' function as the witness and guarantee of truth as well as the necessity of the Spirit for the Christian mission.—D.J.H.

180. R. D. CULVER, "What is the Church's Commission? Some Exegetical Issues In Matthew 28:16-20," *BiblSac* 125 (499, '68) 239-253.

A detailed exegesis of the passage pointing out especially that the essence of the commission is to make disciples wherever you are; you need not go somewhere else to operate on the great commission program.—J.J.C.

Mt 28:16-20, cf. § 13-241.

181. [Mt 28:17] I. P. ELLIS, "'But Some Doubted,'" *NTStud* 14 (4, '68) 574-580.

Distazō means that the person concerned is divided in his conviction. The existence of faith is implied, but it is imperfect. "Hesitate" is a good rendering of the word. Hence the term does not have the sinister overtones of disbelief or actual unbelief, and there is no reason to question that this "doubt" was felt by the actual disciples—they worshipped and they doubted. A similar link between doubt and worship is found in the account of the walking on the waters (Mt 14:22-33).

Mt 28:16-20 is not about disbelief found in the innermost circle of Jesus' followers when he appears to them after the resurrection. The point of the passage is his authoritative word to the church. Mt implies that discipleship must be firm and unwavering, the consequence of true faith. The uncertainty and lack of conviction among the eleven are a commentary on the command of the Lord to make disciples of all. This can be done only because Christ is always with his church. In fine, the main emphasis of Mt 28:16-20 is not disbelief in the Resurrected One, but failure to realize and act on the conviction demanded in true discipleship.—J.J.C.

Mt 28:18-20, cf. § 13-145.

Mark

182r. M. D. HOOKER, *The Son of Man in Mark* [cf. *NTA* 12, p. 135].

B. LINDARS, *JournTheolStud* 19 (1, '68) 266-268.—Extensive summary of the argument and relation of this investigation to H's previous work on the Suffering Servant theme in the NT. Here she stresses the relation between corporate and personal understanding of the Son of Man and allows more authenticity to the sayings than is common in current scholarship. "It is paradoxical that this study, which is in many ways surprisingly conservative, arose out of a protest against the scholars who have been guilty of 'a fixed determination to trace every reference to suffering to Isa. liii' (p. 132), for the weakest link in the chain seems to be due to the author's own fixed determination not to do so."—G.W.M.

183. O. LINTON, "Evidences of a Second-Century Revised Edition of St Mark's Gospel," *NTStud* 14 (3, '68) 321-355.

The evidence for extensive and deliberate textual revision in Mk 10:46 suggests that there was an extensive revision of this Gospel carried out some decades prior to A.D. 200. An analysis of texts and the variants and of their relation to each other confirms this suggestion. Reminiscences of this revision are to be found in many MSS, among the uncials particularly D, W, and θ , among the cursives primarily 565 and 700, but also fam. 1, fam. 13, 28, 157 and 543, and among the translations especially the Old Latin and often the Syriac. The evidence indicates that the stemma of the MSS must be rewritten to a great extent. We have to reckon not only with a great many successive deviations but primarily with a very marked deviation—a deliberate revision—made at an early date.

The purpose of the revision was to make Mk more acceptable to the Greek-speaking East where large numbers of persons expected a more idiomatic Greek than Mk employed. The reviser therefore worked on principles designed to give to the Gospel a greater consistency and clarity. To improve understanding he supplied a definite subject where one was missing; he preferred a plain word-order and a plain meaning. He was an opponent of verbosity, removing superfluous words and repetitions. Yet he did not always shorten, but sometimes prolonged the text. His general intention was to produce a reasonable and readable text. While there is some evidence that he may have made use of the other Synoptics, his amendments were usually introduced independently of them. The revision extended throughout the whole Gospel and provides a rare opportunity to study a Greek school master of the 2nd century at work.

Hundreds of variants emanated from this revision; its influence on subsequent translation was enormous. Yet the revision as a whole had no great success. Its several amendments had a very different fate, some winning wide acceptance and others surviving in only one or a few MSS. Ultimately it con-

tributed to the textual confusion of the Markan text as the reviser's amendments were conflated with other existing readings. The result was a second revision designed to put an end to the confusion of texts and to establish a normative text, which resulted in the so-called Caesarean text. This new text took up many of the reviser's amendments but abandoned many others which now survive only as isolated readings in the MS tradition.—W.L.L.

184. F. J. MATERA, "Interpreting Mark — Some recent theories of Redaction Criticism," *LouvStud* 2 (2, '68) 113-131.

A survey of the results of research on Mk by E. Best, K. Tagawa, E. Trocmé, T. A. Burkill, J. M. Robinson and E. Schweizer indicates that redaction-criticism remains a task yet to be fulfilled. While these varying interpretations are not mutually exclusive, neither are they totally compatible. Their treatments of the Markan miracle stories show that Mark was not preoccupied with their historical or apologetic function but saw and used them as essentially religious stories of faith, discipleship, mission and soteriology.—S.E.S.

185. C. MAURER, "Das Messiasgeheimnis des Markusevangeliums," *NTStud* 14 (4, '68) 515-526.

When Mark presents the trial of Jesus as *summa iniustitia*, he implies that the event, unknown to its participants, is unfolding as *summa iustitia*. Through his transparent and kerygmatic narrative the Evangelist shows that the key for understanding the trial and thus the work and person of Jesus lies in the action of God who, amid the distortions of human justice, fulfills his own justice. Mark states this only indirectly and intends the reader to form his own judgment of faith.

The content of the messianic secret is that Jesus, representing the people, freely accepted suffering as the Servant of the Lord. Mark alludes to the Suffering Servant of Isaiah and especially to Isa 53. The idea of expiatory death was prevalent when the church was using the Hebrew Bible, and the Hebrew text of Isaiah comes close to Mark's thought of a person dying in place of others. Mark uses *huios*, not *pais*, but a Jewish tradition of Greek language used the two indiscriminately, e.g. Wis 2:13-20. This could explain why Mk uses the term *huios tou theou*. The revelation of the messianic mystery comes with Easter, for it is then that God's action is revealed in its depth as one *extra homines* and *pro hominibus*.—J.J.C.

186. N. PERRIN, "The Creative Use of the Son of Man Traditions by Mark," *UnSemQuartRev* 23 (4, '68) 357-365.

Mark is responsible for the general picture that "Son of Man" is the favorite self-designation of Jesus—one which he used to teach the disciples the true nature of his messiahship of suffering and glory, and of Christian discipleship as the way to glory through suffering.

Mark uses Son of Man to interpret and give content to the conception of Jesus as Son of God. After a determination of the pre-Markan usage (9:12; 13:26; 14:21 [twice]; 14:41; 14:63), Mark's employment of Son of Man appears as follows: 2:10, 28 present the earthly *exousia* of the Son of Man, 8:31 the necessity of his suffering, and 8:38 his apocalyptic authority. The carefully composed passion prediction section (8:27—10:52), containing the teaching on discipleship, climaxes (10:45) with the soteriological significance of the suffering of the Son of Man. This title serves to unite the above themes and reveals a threefold purpose: (1) of replacing a false understanding of Jesus as the Son of God with one emphasizing the necessity of suffering; (2) of developing the theme that the necessity for suffering is laid upon the disciples; and (3) of the understanding of that necessary suffering as the way to the salvation of mankind when accepted by Jesus and as the way to glory for the believer when accepted by him.—T.W.L.

187. E. J. PRYKE, "*IDE* and *IDOU*," *NTStud* 14 (3, '68) 418-424.

Some grammatical inelegancies in Mark's use of *ide* are not apparent in his more exact and sparing use of *idou*, which appears to be used by him exclusively as an interjection, whereas *ide* on occasion retains an imperatival force (e.g. 2:24 and 3:34). Peculiar is Mark's avoidance of the combination *idou* and *kai*, prominent in Matthew's and Luke's LXX usage in narrative. In Mark, the particles *idou* and *ide* are always used in direct speech, including some redactional verses. Special ecclesiastic and paraenetic concerns prompt Mark to reserve five of seven uses of *idou* for critical moments in his narrative (3:32; 10:28, 33; 14:41, 42).—F.W.D.

Mark, cf. § 13-263.

188. F. NEIRYNCK, "Une nouvelle théorie synoptique (À propos de *Mc.*, I, 2-6 et par.). Notes critiques," *EphTheolLov* 44 (1, '68) 141-153.

Drawing upon the *Gospel of the Ebionites* and other sources, M.-É. Boismard has reconstructed a form of the narrative of the Baptist's appearance and preaching which is more primitive than that preserved in the Synoptics [cf. § 11-1046]. His arguments are examined, several reservations are proposed, and the hope is expressed that the matter be further studied by critics who uphold the classical positions.—J.J.C.

Mk 1:9-11, cf. § 13-94.

189. R. PESCH, "Ein Tag vollmächtigen Wirkens Jesu in Kapharnaum (Mk 1, 21-34. 35-39)," *BibLeb* 9 (2, '68) 114-128.

A detailed analysis of the passage according to literary criticism, form-criticism and redaction-criticism.

Mk 2:14, cf. § 13-164.

190. A. FEUILLET, "La controverse sur le jeûne (*Mc* 2, 18-20; *Mt* 9, 14-15; *Lc* 5, 33-35)," *NouvRevThéol* 90 (2, '68) 113-136; (3, '68) 252-277.

Mt manifests a more primitive text than Mk. A careful study of the pericope and of the ecclesiastical tradition concerning fasting leads to a conclusion unfavorable to the theory that this pericope was created by the community. The words on fasting have a primarily metaphorical meaning. The fast is primarily of a spiritual order, a sign of sorrow, a state of soul of which the physical fast is only the expression. The evidently ideological connection between Jn 3:22-30 and this episode strengthens the historical probability. Mk 2:20 played only a very modest role in the church's legislation and interpretation of fasting. The church seems to have simply taken over a Jewish custom.

Jesus here attributes to himself the role of the messianic spouse, a title used of Yahweh in the OT, and declares that practices of asceticism make no sense any longer except in relation to himself—his presence excludes them, his absence reintroduces them. Jesus also presents himself here as the Servant of Yahweh, not in a precise prophecy of his passion, but only in a veiled presentiment. The place of the pericope in the artificial grouping of five controversies does not correspond to exact chronology.

The earthly existence of the Christian community between the ascension and the parousia is prefigured here. It appears as a period of suffering dominated by the absence of the messianic spouse and desire of his return.—E.R.M.

191. J. LAMBRECHT, "Ware verwantschap en eeuwige zonde. Ontstaan en structuur van *Mc*. 3,20-35" [True Kinship and Unforgivable Sin. Origin and Structure of Mk 3:20-35], *Bijdragen* 29 (2, '68) 114-150.

"The purpose of this essay is a thorough 'redaktionsgeschichtlich' investigation of the Markan paragraph dealing with the true kinship of Jesus and the Beelzebub accusation (Mk. 3,20-35). The question arises: if the three synoptics are compared with one another, would it be possible to discover some traces indicating origin and internal structure of these pericopes of the second gospel? Two facts invite us to initiate this study. (1) It is to be observed that the Beelzebub discussion is framed in context of the pericope of the relatives of Jesus (Mk. 3,21.31-35). Is this possibly indicative of a more detailed and sustained process of structuring? (2) Considering that Luke did not put the pericopes in the Markan context (which should be before Lk. 8,4), but incorporated them in his ch. 11, there is a possibility that Luke used merely a Q-text (source that Matthew compiled and fused with the Markan text). Our question runs: might this Q-text also have served as a source to Mark?

"This last question becomes our working-hypothesis for a study divided into five parts: (I) As a first step the investigation should make up an inventory of the synoptic material. (II) By comparing Mt. and Lk. an attempt will be made to reconstruct the Q-version as closely as possible. (III) The next step will be a confrontation of Mk. and the Q-source. (IV) Only after these prepa-

ratory steps of a critical, detailed literary analysis is it warranted to proceed to testing the Markan version on its structural and stylistic merits. (V) Finally, the results will be compared with the findings of the 'Formgeschichte' with respect to the synoptic problem, to questions regarding authenticity, and to the 'Traditionsgeschichte'.

"The first chapter discusses and compares the three versions on their content and context respectively. The order of the second chapter is, first, a demonstration, supported by abundant evidence, of how Mt. 12,33-37 could be a pericope, merged into the text by Matthew, that originally comes from the Q-Sermon on the Mount (Mt. 7,16-20 = Lk. 6,43-45). In a second section the question is answered which of the two, Matthew or Luke, offers the Q-sequence; in our judgment the odds are in favor of Luke. Next: was the logion Mt. 12,32 = Lk. 12,10 an integral part of the Q-Beelzebub-address? Probably not; here also the text of Luke has preference. Things are getting more involved and laborious when, in the fourth section, by method of comparing the remaining common passages, an attempt is made to reconstruct the pretended primitive Q-text. After this analysis a last section summarizes the results.

"As to content, Q must have contained approximately the following elements: (a) An exorcism drawing favourable and unfavourable (accusation!) reactions. (b) The self-defense of Jesus: first, he points out the illogical implications of the charge and substantiates his defense by similitude and argument; secondly, he explains by means of a short parable what the casting out of an evil spirit really implies: the binding of a strong one by the Stronger One; in conclusion Jesus stresses the possibility and danger of a return of the spirit cast out. (c) The Q-source probably concluded the paragraph with an exclamation of 'blessed' by a woman and Jesus' reply, explaining the nature of true kinship." [Author's Summary.]

192. C. H. PEISKER, "Konsekutives *hina* in Markus 4:12," *ZeitNTWiss* 59 (1-2, '68) 126-127.

The usual interpretation of *hina* in Mk 4:12 as final has to contend with serious difficulties in the meaning of the logion. But if one interprets the word against the background of Hebrew *lema'an*, it is perfectly possible to read it as consecutive, "with the result that," thus avoiding the difficulties.—G.W.M.

193. H. CONZELMANN, "Auslegung von Markus 4,35-41 par; Markus 8,31-37 par; Römer 1,3 f.," *EvangErzieher* 20 (7, '68) 249-260.

Exegesis of three very different types of passages which illustrate the contribution exegesis can make to religious education.

194. T. SNOY, "La rédaction marcienne de la marche sur les eaux (Mc., VI, 45-52)," *EphTheolLov* 44 (1, '68) 205-241.

Many hold that Mark relates events in their chronological sequence, but here at least it is doubtful. Some argue that historically the walking on the water immediately followed the multiplication of the loaves because this sequence is

found in all four Gospels. However, internal difficulties militate against this view, e.g. the disciples embark for Bethsaida, yet land on the opposite shore. Several attempts to solve these contradictions are examined and found deficient.

The evidence suggests that originally the two incidents existed as independent narratives and that Mark was the first to combine them. V. 52, which is generally ascribed to him, links the loaves and the walking, but the connection is artificial since no internal connection between the two episodes is manifest. Lastly, it seems that originally v. 53 immediately followed v. 44 and was the initial conclusion of the first multiplication of loaves. After the second multiplication Mk 8:10 relates a similar crossing of the lake.—J.J.C.

195. [Mk 8:31-32] A. FEUILLET, "Les trois grandes prophéties de la Passion et de la Résurrection des évangiles synoptiques," *RevThom* 67 (4, '67) 533-560; 68 (1, '68) 41-74.

The three prophecies of the passion occupy an important place in each Synoptic Gospel: (1) Mk 8:31-32; 9:31; 10:32-34; (2) Mt 16:21-22; 17:22-23; 20:17-19; (3) Lk 9:22; 9:44; 18:31-33. Scholars have denied the authenticity of these prophecies for various reasons: because *barnāšā'* was not a messianic title in the time of Jesus (H. Lietzmann); because an announcement of the parousia was impossible (W. Wrede; W. Bousset; R. Bultmann; B. H. Branscomb); or because the words about a messianic savior and the parousia are later additions (E. Tödt). In favor of substantial authenticity are the words of Jesus to Peter after the first announcement, "Get behind me, Satan!"—hardly a composition of the early community. Not only are secondary additions possible, but a single prophecy of Jesus might have been redacted three times.

It is very difficult to reconstruct the historical circumstances of the prophecies. Although we find an absence of all theological reflection on the expiatory value of Christ's sufferings—a significant detail in favor of substantial authenticity—these passages are not devoid of doctrinal importance: (a) *dei* or *deon esti* has no corresponding term in the Masoretic text or in rabbinic language, but occurs in apocalyptic passages (Dan 2:28-29, 45 LXX, Theod; Mk 13:7, 10; Rev 1:1; 4:1) and suggests cosmic catastrophe and divine judicial intervention; (b) *paradidotai* is reminiscent of the expiatory value of death in Isa 53:6 (LXX) and is also found in the Jewish theology of martyrdom; (c) "into the hands of men" introduces a theme from Jer 33 (MT 26):24; (d) "to be rejected and reputed as nothing" reminds us of the messianic rock in Ps 118:22; Acts 4:11, or of the parable of the vineyard in Mk 12:16 (par.).—C.St.

Mk 8:31-37, cf. § 13-193.

Mk 10:11, cf. § 13-160.

196. J. KREMER, "Jesu Antwort auf die Frage nach seiner Vollmacht. Eine Auslegung von Mk 11,27-33," *BibLeb* 9 (2, '68) 128-136.

The incident here related may not have taken place during Holy Week. The questioners are members of the Sanhedrin. Answering a question by another

question was a common rabbinic custom; what is distinctive here is that Jesus makes his answer depend entirely on theirs. Their decision about the Baptist determines their decision about Jesus. The *Sitz im Leben* for the pericope seems to be the accusation of apostasy brought against the first Christians. Today one can ask those who refuse the gospel message, Did the prophets speak by God's authority or by that of men? Is the history of the church and of mankind the result of chance or are other higher forces there operative?—J.J.C.

197. M. HENGEL, "Das Gleichnis von den Weingärtnern Mc 12:1-12 im Lichte der Zenonpapyri und der rabbinischen Gleichnisse," *ZeitNTWiss* 59 (1-2, '68) 1-39.

A Jülicher had dismissed this most difficult of parables as an allegorical construction; C. H. Dodd and J. Jeremias, however, have defended it as a real parable. Since literary criticism alone is unable to decide the issue, it is necessary to examine more thoroughly the setting it portrays. A study of several passages in the Zenon Papyri and in rabbinic parable traditions shows that situations very closely analogous to that of the parable existed in Palestine both around 280 years prior to Jesus' ministry and some time thereafter. Detailed analysis of the imagery further shows that from this point of view, Mk 12:1-9 is a genuine parable. It belongs to the general category of judgment parables. Understanding it as a community construction offers numerous difficulties, and it is better to conclude with Dodd that it is a parable of Jesus that reveals the planned attempt against his own life and God's judgment against the planners. If it is unique as an authentic parable, this may be because it belongs to a unique situation in Jesus' life.—G.W.M.

Mk 12:35-37, cf. § 13-152.

- 198r. [Mk 13:1-37] L. HARTMAN, *Prophecy Interpreted* [cf. *NTA* 11, p. 151].

T. HOLTZ, *TheolLitZeit* 92 (12, '67) 910-912.—Extensive summary. Hartman's careful analysis claims to be based partly on new methodology which uncovers multiple facets of the dependence of apocalyptic on the OT. Occasionally the method strains in search of OT background, and in general it must be further tested before its validity is solidly established.—G.W.M.

- 199r. ———, *Idem*.

M. D. HOOKER, *JournTheolStud* 19 (1, '68) 263-265.—Summary. The work is useful and important and many of its conclusions are attractive, e.g. that the Synoptic discourse is based upon an exposition of passages from Dan. But the attempt to show the use of other OT passages, e.g. 2 Chr 15:6 combined with Isa 19:2 in Mk 13:8 or Gen 19:17 in Mk 13:6, is less convincing. If the author is correct in his main thesis, many scholars will have to revise their view of the fragmentary nature of the material in Mk 13.—G.W.M.

200r. ———, *Idem*.

J. LAMBRECHT, "Die 'Midrasch-Quelle' von Mk 13," *Biblica* 49 (2, '68) 254-270.—The first four chapters deal with "The Formation of Some Jewish Apocalyptic Texts" and are actually subservient to the last three chapters. These are an investigation of *Traditionsgeschichte*, of "The Formation of the Eschatological Discourse Mark 13 Par." (1) The apocalyptic authors edited their texts in midrash fashion; their quotations, allusions and associative interrelating betray the unusually strong influence of the OT. (2) Mk 13:5b-8, 12-16, 19-22, 24-27 is "midrashic substrate" and the most ancient nucleus of the eschatological discourse. Originally it was (part of) a commentary on the apocalyptic Dan sections, actualizing to a high degree. Progressively, in several stadia, this nucleus evolved into the Synoptic versions as we know them.

The critical evaluation agrees to the acceptance of a strong influence of the OT and the postulate of a kind of midrash as source-material for the eschatological discourse. It levels its criticism against the opinion that the apocalyptic authors enacted such numerous associations and willed allusions, against an appeal to a second source for Lk 21, against the acceptance of a great number of stages in the genesis of Mk 13, and against not giving due consideration to Mark's proper and intensive activity in editing his ch. 13.—J.L. (Author.)

201r. ———, *Idem*.

R. PESCH, *TheolRev* 64 (1, '68) 25-27.—Extensive summary. Praised. Two doubts remain concerning the methodology. First, H does not analyze the structure of Mk 13 and thus fails to provide an acceptable history-of-tradition hypothesis because he does not give an analysis of the redaction-history at its starting point. Secondly, believing there was a school tradition in early Christianity, H can treat Mt and Mk as two equal witnesses of tradition, though Mt 24 probably is a redactional development of Mk 13.—J.J.C.

202r. [Mk 13:1-37] J. LAMBRECHT, *Die Redaktion des Markus-Apokalypse* [cf. *NTA* 12, p. 136].

J. H. ELLIOTT, *CathBibQuart* 30 (2, '68) 267-269.—The conclusions of the book are very compelling, but the methodological premises raise some questions. It is an intricate literary and structural analysis of Mk 13 and its nearer context (10:32—14:17), but can such analysis be executed in isolation from the broader questions of structure, historical occasion, redaction-history and theology of Mk? The result is that Mk appears to be more a work of *Kunst* than of *Evangelium*.—G.W.M.

203r. ———, *Idem*.

L. HARTMAN, *Biblica* 49 (1, '68) 130-133.—Summary and detailed critique. L attempts to restrict himself to a purely literary analysis of Mk 13, without entering into form- and source-criticism. It is doubtful whether this is possible. The objectivity of L's chiastic analysis of Mk 13 is also doubtful. Still, the book contains much that is of value.—J.F.Bl.

204r. ———, *Idem*.

T. SNOY, *RevBén* 78 (1-2, '68) 153-156.—Detailed summary. This is an original and valuable contribution. One might regret that L limited his field of study as he did, but on his own ground his work is to be admired.—G.W.M.

Mk 13:1-37, cf. § 13-177.

205. J. WINANDY, "Le logion de l'ignorance (*Mc*, XIII, 32; *Mt.*, XXIV, 36)," *RevBib* 75 (1, '68) 63-79.

"That day" which in Mk 13:32 Jesus declares to be unknown even to the Son is the date, not of the destruction of Jerusalem, but of his parousia and of the judgment. He does not know it because the Father has not yet fixed it, and has reserved the designation of it to himself alone. It can be hastened by the prayers of the faithful, e.g. *Marana tha*.—J.F.Bl.

206. F. H. BORSCH, "Mark xiv. 62 and I Enoch lxii. 5," *NTStud* 14 (4, '68) 565-567.

B first summarizes arguments he had previously advanced for the authenticity of the saying, then discusses further considerations on the problem. A clear parallel to the Markan passage is found in *1 Enoch* 62:5 where three items (they see, Son of Man, sitting) are linked in the same order which some scholars would trace solely to Christian activity in conflating OT texts. Both logia, however, probably manifest the influence of older common conceptions.—J.J.C.

Luke

207r. H. FLENDER, *St. Luke: Theologian of Redemptive History* [cf. *NTA* 12, p. 133].

J. C. O'NEILL, *JournTheolStud* 19 (1, '68) 269-270.—The English title is inappropriate since F's concern is to oppose "the view that Luke had a flat picture of a salvation that entered history and remained in history to be observed." The book is characterized by elaborate dialectic and "persistent squeezing of spiritual significance from every feature of Luke's editorial work." These are perhaps interesting and suggestive, but the exegesis, as two examples show, is often untrustworthy.—G.W.M.

208. J. NAVONE, "The Way of the Lord," *Scripture* 20 (49, '68) 24-30.

Numerous uses of the words *dromos* and *hodos*, by which Luke underscores the LXX phrase "the way of the Lord" (Mk 1:3), suggest that he views salvation-history as a foreordained, foretold and necessary course of events, actualizing the Father's will for Jesus and the church and moving along a "way" that stretches from the beginning of time to the end and leads to the Gentiles as well as to the Jews. Through the transmission of his Holy Spirit the risen Christ abides with his people and guides them along the way of the Lord for universal salvation.—P.J.F.

209. H. WANSBROUGH, "St Luke and Christian Ideals in an Affluent Society," *NewBlackfr* 49 (579, '68) 582-586.

Lk's teaching on riches and poverty is striking against an OT background, but much more so when one realizes the social context ("at least bourgeois") of his Gospel. Though his emphasis is clearly on poverty, and not merely "spiritual poverty," he does not regard wealth negatively as a handicap on the way to the kingdom.—G.W.M.

Luke, cf. § 13-263.

Lk 1—2, cf. §§ 13-154r—156r.

210. [Lk 1—2] D. JONES, "The Background and Character of the Lukan Psalms," *JournTheolStud* 19 (1, '68) 19-50.

Harnack and more recent scholars have felt that the Lukan psalms were composed *ad hoc* by Luke in Greek. A second school of thought follows H. Gunkel in taking the Magnificat (minus v. 48 as a Christian addition) and the Benedictus (minus vv. 76-79) as Jewish hymns. These, together with the Nunc Dimittis are examined with more attention to their use of OT passages. The Magnificat was written by a Christian in Hebrew, using a rich store of associations, but no single OT source; this is a sophisticated and developed type of psalmody of late Judaism (used at Qumran), and also underlies the Benedictus and the Nunc Dimittis. We have richer, more comprehensive applications of the heroes and saving events of Israelite history.

The three psalms are so closely related that we may speak of their unity: they use OT inferences rather than quotations; they all celebrate the salvation-event as the fulfillment of Scripture; they all allude to a personality secondary to the messiah (the servant, the child, the one who has seen salvation). They are Christian psalms, all of a similar learned type of interpretation. They come from a context of wisdom, but now this means celebrating the fulfillment of Israel's promises, probably in a worship context.—W.G.D.

211. [Lk 1:46-55] L. RAMAROSON, "Ad structuram cantici 'Magnificat,'" *VerbDom* 46 (1, '68) 30-46.

The Magnificat is a litany-hymn, like Ps 135. Its components go in pairs, each echoing or completing the other. The eight distichs thus constituted are built on several models, the study of which leads to positive results: (a) the canticle is a thanksgiving for God's goodness toward Mary, toward the poor in general and toward Israel; (b) the meaning of several passages is clarified, e.g. v. 51; (c) the connection between the three parts of the canticle is more clearly seen and thus two doctrines are borne out: the messianic motherhood of Mary fulfills the promise made to the fathers; Mary, in a way, personifies Israel. Verse 48b, "For behold, henceforth all generations will call me blessed," seems to be an insertion made afterwards, underlying Mary's prophetic vision, and even suggesting her universal motherhood.—L.R. (Author.)

212. [Lk 2:2] G. OGG, "The Quirinius Question To-day," *ExpTimes* 79 (8, '68) 231-236.

The chronological problem of Lk 2:2 remains unanswered. Attempts to blame Josephus for incorrectly dating this census to A.D. 6-7 (W. Lodder, T. Zahn) are now considered unsuccessful. Solutions involving textual emendations presently appear improbable, except for the substitution of *Satourninou* for *Kyrēniou* (J. W. Jack, B. S. Easton) with arguments from Tertullian; this enjoys some favor despite the opposition of T. Mommsen and W. M. Ramsay. Two solutions are based on unwarranted assumptions: that the census began early and ended under Quirinius (A. Mayer), and that Quirinius held a position other than the governorship (Sanclemente, D. Lazzarato). Interest has recently increased in Herwartus' rendition of the verse as "before Quirinius was governor" (M.-J. Lagrange, F. M. Heichelheim). W. M. Ramsay's brilliant proof that Quirinius was twice governor has of late been completely shattered. The tendency today is to accept the view that Luke incorrectly indicates Jesus' birth as occurring in A.D. 6-7; W. L. Knox and H. Braunert suggest a tradition based on the relation of this census with the Zealots and "false Christs"; F. Schleiermacher and Bleek suggest that Luke identified an earlier census in the tradition he received with the better known census of Quirinius, the date of which he was unsure of.—P.J.F.

213. L. LEGRAND, "L'Évangile aux Bergers. Essai sur le genre littéraire de Luc, II, 8-20," *RevBib* 75 (2, '68) 161-187.

The revelation of the birth of Jesus to the shepherds (Lk 2:8-20) belongs, not so much to the literary genre of "angelic annunciation," but rather to that of "apostolic preaching." The vocabulary employed echoes that of imperial proclamations and bears some resemblances to Acts 2:36; 12:2, etc. Luke's intention is to show how the word of salvation preached by the earliest missionaries is a message from heaven. The missionaries of the church of Antioch may have had some influence on the formation of this pericope, but the vocabulary and theology are Lukan.—J.F.Bl.

214. F. SPADAFORA, "'Et ipsi non intellexerunt' (Lc. 2, 50)," *Divinitas* 11 (1, '67) 55-70.

The general tone of Lk 1—2 indicates that Mary and Joseph knew that Jesus was the Son of God. Yet they did not understand the words he spoke to them at the finding in the Temple. The problem is discussed, and the history of the interpretation of the pericope is summarized. Jesus' reply is not a reprehension but an instruction. In all the incidents of Lk 1—2 there is a correspondence between the humility of Mary and the extraordinary intervention by which God reveals her privileges. In the final incident of the infancy narrative, the one who proclaims the true nature of the child is Jesus himself. It is no longer angels, nor persons inspired by the Holy Spirit, but the twelve-year-old Jesus

who is the witness, and he testifies, not so much by his amazing wisdom and answers, but by his reply to Mary in which he states that he is the Son of God.—J.J.C.

Lk 3:1-6, cf. § 13-188.

215. G. M. LEE, "Luke iii. 23," *ExpTimes* 79 (10, '68) 310.

Archomenos is difficult where it stands. The variant *erchomenos* is possible; but *hōs archomenos enomizeto* can be read as "as at first he was thought (to be)." For the quasi-adverbial participle, there is evidence in Liddell and Scott, to which may be added Eusebius *Hist.Eccl.* 8 appendix 5, and Callimachus *Fragm.* 480. The reading *archomenos* slightly strengthens Luke's testimony to the virgin birth.—S.E.S.

216. E. M. PREVALLET, "The Rejection at Nazareth: Luke 4:14-30," *Scripture* 20 (49, '68) 5-9.

This pericope is a programmatic telescoping of Jesus' life with symbolic meaning. Phraseology and details suggest a reference to the parable of the vineyard (Lk 20:15) and to Stephen's death, a prophecy and a parallel of Jesus' death. The otherwise unidentifiable mountain (v. 29) could refer to Jerusalem. *Dierchomai* and *poreuomai* (v. 30) are in Lk-Acts connected with the idea of mission or have other theological overtones, e.g. in the journey to Jerusalem and the Acts ascension account. The final sentence, then, summarizes his whole career: going through the midst of the Jews, preaching the gospel, making his way to Jerusalem and, through death, resurrection and ascension, into glory.—P.J.F.

217. L. CROCKETT, "Luke iv. 16-30 and the Jewish Lectionary Cycle: A Word of Caution," *JournJewStud* 17 (1-2, '66) 13-45.

A. Guilding, *The Fourth Gospel and Jewish Worship* (1960), has suggested that Lk 4:16-30 reflects the use of a Palestinian triennial lectionary cycle of both the Law and the Prophets. This hypothesis, which would have important consequences for understanding both the teaching of Jesus and Luke's Gospel, is tested here. First the sources for the existence of a triennial cycle—most of them later than the NT—are listed and then the arguments are stated and evaluated. There is clear evidence (Josephus, Philo, the NT, the Mishnah) for the reading of the Law on the sabbath in the 1st century A.D.; the evidence for a triennial cycle in the 1st century is more problematic. As for the prophetic readings, Lk 4:16-17, Acts 13:14 ff. and *Meg* 4:1-5 demonstrate that 1st-century Sabbath-day haphtaroth existed but tell us nothing of the content of the lectionary. The evidence for a triennial cycle of them is all indirect and tenuous, though tantalizing; at least it must be used with caution when applied to the NT.

As for Lk 4:16-30, the existence of Isa 41:1-2 as a haphtarah is only inferential. Miss Guilding sees a series of allusions to the triennial cycle readings

in the passage, but most of these can be explained otherwise, nor does the lectionary background adequately explain the passage itself. Great caution must therefore accompany attempts to explain NT passages by this lectionary theory.—G.W.M.

Lk 5:33-35, cf. § 13-190.

Lk 7:1-10, cf. § 13-233.

Lk 8:22-25, cf. § 13-193.

Lk 9:22, cf. § 13-195.

Lk 9:22-26, cf. § 13-193.

218. [Lk 10:42] M. AUGSTEN, "Lukanische Miszelle," *NTStud* 14 (4, '68) 581-583.

Oligōn de estin chreia should be read because it is *lectio diffilior*, other variants could be derived from it, and it is attested by important witnesses, Origen among them.—J.J.C.

Lk 11:2-4, cf. §§ 13-161—162.

Lk 15:4-7, cf. § 13-172.

Lk 16:18, cf. § 13-160.

Lk 19:12 ff., cf. § 13-178.

Lk 21:5-35, cf. § 13-177.

Lk 21:5-36, cf. §§ 13-198r—204r.

219. [Lk 22:31-32] B. SCHNEIDER, "The Faith of Peter," *KatorShin* 7 (1, '68) 93-107. [In Japanese.]

Faced with Peter's subsequent denials of Christ, some scholars deny the historicity of this Lukan prediction, but without sufficient grounds. There is a striking parity between this key text followed by the triple denial (Lk 22:31-34, 54-62) and the triple "Feed my lambs . . ." of Jn 21:15-19. This Johannine post-resurrection account is introduced by the Peter-centered miraculous catch of fish in Jn 21:1-11 (cf. Lk 5:1-11). There is also a triple relationship between Lk 22 and the two Petrine confessions of Jn 6:64-69 and Mt 16:13-19.

Recent studies on Lk 5 and Jn 21 suggest the post-resurrection setting of the latter to be the more original. Other recent studies of Mt 16 suggest that vv. 17-19 belong to another setting than that of Caesarea Philippi. O. Cullmann places them at the Last Supper (together with Lk 22). A. Vögtle [§ 2-533] suggests a post-resurrection *Sitz im Leben*. J. M. Ford [§ 10-520] studies the underlying motif of faith in these verses which brings out their intimate connection with Lk 22. An analysis of the post-resurrection apparitions in the light of the above comparative studies suggests that the really critical moment when Peter's faith, far from failing, rather began to give birth to that of his brethren was at the first resurrection appearance to Peter alone (implied in Lk 24:34 and 1 Cor 15:5). This decisive first apparition may have been described in the lost ending of Mk as having taken place in Galilee (cf. Mk 14:28; 16:7). Details of such

an account may be preserved in the Peter-centered accounts of the miraculous catch of fish and in Peter's special call and appointment as a fisher of men in Lk 5 and the shepherd of Christ's flock in Jn 21.—S.E.S.

Lk 22:31-32, cf. § 13-167.

Lk 22:31-34, cf. § 13-168.

Lk 24:44-49, cf. § 13-241.

John

220. M. BARON, "La progression des confessions de foi dans les dialogues de saint Jean," *BibVieChrét* 82 ('68) 32-44.

From Nathaniel's confession of faith in the messiahship of Jesus to Thomas' in his divinity, the various faith responses throughout the Fourth Gospel reveal a progression in faith that aims to parallel that of the reader.—G.W.M.

221. T. E. CLARKE, "The Son of the Living God," *Way* 8 (2, '68) 97-105.

Mature sonship or filial adulthood is the most striking theme of the gospel portrait of Jesus as Son of the living God. The article studies the theme as presented in the Fourth Gospel. Jn contains the message that faith is the key to genuine human life. Drawn by the Father, hearing the words of Jesus, receiving from them the Spirit, the believer undergoes a kind of death only to find true and eternal life. In Jesus we find the unique combination of filial reverence and adult responsibility, and from imitating him comes growth in holiness or in vital assimilation to the spirit of filial maturity which shone forth in Christ Jesus.—J.J.C.

222. T. F. GLASSON, "C. S. Lewis on St John's Gospel. A correction and a protest," *Theology* 71 (576, '68) 267-269.

When C. S. Lewis, in his posthumous *Christian Reflections* (1967), discusses the historicity of the Gospels, he protests against those who disparage the historical value of Jn, particularly those who interpret it as a romance whose characters are similar to those of *Pilgrim's Progress*. Lewis refers here to W. Lock, who quotes J. Drummond, *The Character and Authorship of the Fourth Gospel* (1903). Lewis read Lock correctly; but Lock was at fault by inaccurately representing Drummond's position. Drummond identified the writer of the Fourth Gospel with John, the son of Zebedee, and on other points too was in remarkable agreement with more recent scholarship.—S.E.S.

223. A. GONZALEZ BLANCO, "La Demonología del Cuarto Evangelio," *MiscCom* 47-48 ('67) 21-39.

Following a survey of scholarly views on the subject, the demonological elements of Jn are examined in detail: the darkness, the accusation "You have a demon," the devil, Satan, the prince of this world and the antichrist. Jn is not concerned with the ontological constitution of the world of darkness, but identifies it with demonic powers whose influence is in the moral sphere. Jn's

demonology originates in apocalyptic thought as modified by its encounter with Christianity.—G.W.M.

224. G. JOHNSTON, "The Spirit-Paraclete in the Gospel of John," *Perspective* 9 (1, '68) 29-37.

The Johannine passages which deal with the Spirit as Paraclete are examined as part of the research for a forthcoming book on the subject. In Jn the power of the Spirit was visible both in Jesus and in the church. In his polemic against certain Gnostics who held that Jesus was not sufficient and that men have need of mediating angels (cf. Col and the beginning of Heb), Jn binds the Paraclete and Spirit of truth as closely as possible to Jesus. The Spirit-Paraclete will not speak apart from the authority and revelation of Jesus. The discourses of Jn 13—17 may have been composed by an author who claimed to be an agent of the Spirit-Paraclete. John is aware of the Christlike power at work within himself and his church as (1) the interpreter, (2) the Evangelist, (3) the prophet, (4) the prosecutor and (5) the unifier. The same Christ who acts as a Paraclete for us men is still dynamically active in the body of his church.—R.L.S.

- 225r. J. L. MARTYN, *History and Theology in the Fourth Gospel* [cf. *NTA* 13, p. 157].

R. E. BROWN, *UnSemQuartRev* 23 (4, '68) 392-394.—Summary. Some elements of the thesis have been proposed before, but M "makes the most thoroughgoing synthesis of these ideas yet achieved." The reviewer agrees substantially with the essential points but questions a number of minor ones. M's important investigation of Jn as polemic against the synagogue needs to be worked out more fully, e.g. by asking what city would best fit its situation, whether the various motifs in Jn represent stages in the history of the community, etc.—G.W.M.

226. J. R. MICHAELS, "Alleged Anti-Semitism in the Fourth Gospel," *Gord Rev* 11 (1, '68) 12-24.

The designation of Jesus' opponents as "the Jews" instead of "the Pharisees" in the Fourth Gospel has led to the charge that John misrepresents the conflicts of Jesus' ministry in order to make a blanket indictment of the Jewish people. With regard to this alleged anti-Semitism it cannot be argued that "the Jews" refers only to Judeans as against Galileans (see 6:41, 52), or only to the religious authorities.

Instead, three factors must be kept in mind: (1) John, more than the Synoptics, writes from a post-resurrection standpoint. His church confronted not just one party in Judaism, but Judaism as such. After A.D. 70, in fact, Judaism and Pharisaism were virtually synonymous. (2) More important, in Johannine symbolism, the Jewish people represent the world (see, e.g., 1:10 f.; 12:19; 18:20). Therefore Jesus' relation to them has both a negative and a positive side. His coming creates a schism among them (see 7:43; 9:16; 10:19).

Those who accept Jesus are called "Israel" (1:31, 47) while those who reject him become "the Jews." This corresponds to a worldwide schism between belief and unbelief. (3) "The Jews" constitute for John a sign to Christians themselves, warning that what happened to many Jews could happen to them as well.—J.R.M. (Author.)

227r. F. MUSSNER, *The Historical Jesus in the Gospel of St John* [cf. *NTA* 11, p. 376; § 12-912r].

R. KYSAR, *JournAmAcadRel* 36 (2, '68) 142-144.—Summary. The book is important for several reasons: (1) its creative handling of Johannine theology, (2) its boldness in looking to Jn for light on the relationship between the historical Jesus and the kerygmatic Christ, and (3) its handling of the relation of Jn to the Synoptics and to early Christian tradition in the light of form-criticism. But M all too easily and eclectically reconciles prominent positions in Protestant NT scholarship with traditional Roman Catholic stands (e.g., that the unique relationship of John, the beloved disciple, to Jesus accounts for the uniqueness of the Fourth Gospel).—S.E.S.

228r. P. RICCA, *Die Eschatologie des vierten Evangeliums* [cf. *NTA* 12, p. 137; § 12-915r].

C. H. DODD, *JournTheolStud* 19 (1, '68) 274-277.—Extensive summary of the book, which treats the eschatology of Jn from the triple viewpoint of eschatological event, the last day and the eschatological *nyn* and sees it as related to salvation-history and Christologically oriented ("personalized eschatology"). R "may not have the final answer, but he has made a welcome contribution to the ongoing discussion."—G.W.M.

229r. R. SCHNACKENBURG, *Das Johannesevangelium*, I. Teil [cf. *NTA* 10, p. 423; § 12-917r].

R. E. BROWN, *The Gospel According to John (i-xii)* [cf. *NTA* 11, p. 149; § 12-917r].

F. NEIRYNCK, *EphTheolLov* 44 (1, '68) 254-259.—Detailed summaries. Praised. In regard to the question of authorship, one can observe a progression from F.-M. Braun to Schnackenburg to R. E. Brown. All connect the Gospel with John the son of Zebedee, but the role they assign him in the formation of the Gospel is progressively reduced in favor of the disciple Evangelist or redactor. Although the apostle remains the one who furnished the historical data and who inspired a school of disciples from which all the Johannine writings emerged, he is no longer the "Evangelist."—J.J.C.

230. R. SCHNACKENBURG, "Neue Arbeiten zu den johanneischen Schriften (Fts.)," *BibZeit* 12 (2, '68) 306-311. [Cf. § 12-916.]

A critical survey of the recent works of A. Smitmans, F.-M. Braun and J. Heer (*Der Durchborte. Johanneische Begründung der Herz-Jesu-Verehrung*, 1966) on Jn.

231. [Jn 1:1, 14] J. JEREMIAS, "Zum Logos-Problem," *ZeitNTWiss* 59 (1-2, '68) 82-85.

(1) The Johannine Logos cannot be derived from Gnostic sources: the idea seems to be lacking in the early sources and derived from Johannine usage in the later ones. (2) Hellenistic Judaism, however, provides clear evidence of a pre-Christian personified Logos: e.g. the LXX mistranslation of Hab 3:5, Ezechiel the tragedian, Wis 18:14-16. Philo's Logos shows how extensive the notion was. (3) In the NT the absolute use of Logos in Jn 1:1, 14, as opposed to the qualified use in 1 Jn 1:1 and Rev 19:13, seems to presuppose that the title has a Christian prehistory: in Hellenistic Jewish Christianity it must have been used as a predication of the returning Lord. The Johannine use of it for the pre-existent and the earthly one would be a second stage of Christian usage.—G.W.M.

232. [Jn 1:4] S. BARTINA, "La vida como historia, en el prólogo al cuarto evangelio," *Biblica* 49 (1, '68) 91-96.

"Life" in Jn 1:4 means "a life" or "a biography." The sense is: "What was realized in him was a Life, and this Life was the light of the world."—J.F.Bl.

233. [Jn 4:46-54] E. F. SIEGMAN, "St. John's Use of the Synoptic Material," *CathBibQuart* 30 (2, '68) 182-198.

With two exceptions, patristic tradition did not identify the centurion of Mt 8:5-13 and Lk 7:1-10 with the *basilikos* of Jn 4:46-54. However, modern commentators, influenced positively or negatively by the work of J. S. Semler, D. F. Strauss, B. Bauer, etc., have reconsidered the problem. The core of the narrative in Mt and Lk seems to derive from Q, with their differences explained by Mt's terseness and some confusion in Lk between this incident and the messengers in the Jairus story (Lk 8:49; Mk 5:35-37). Jn differs from both Mt and Lk mainly in regard to the place of the dialogue, the exact function of the suppliant and the relation that the one to be cured has to him, the wording of the dialogue, and the reaction of the suppliant. We should note that Jn 4:46-54 is called the "second sign," thus linking it to Jn 2:1-11 with which it has in common the following: (1) concentration is upon the miracle and there is no explanatory discourse; (2) there is the same rhythm: request, rebuff, miracle; (3) both take place in Galilee.

It would seem, then, that the incident in Jn derives from the same source as that in 2:1-11 (though Bultmann's *Semeia-Quelle* is unproved), reflects the same story as that underlying Mt 8:5-13 and Lk 7:1-10, and has been reworked by Jn without, however, being perfectly assimilated into the final form of the Gospel. The incident is meant to conclude the section made up of chaps. 2-4 in the Gospel. The mention of "signs and wonders" in 4:48 alludes to the over-enthusiasm of the early church in regard to the more dramatic aspects of the apostolic preaching (cf. Mt 17:14-21 parr.; Acts 2:43; 4:30; Rom 15:19, etc.) and states a principle valid for the approach to miracles in general. As Jn tells it, the story delicately traces a growth in faith.—F.M.

Jn 7:37-38, cf. § 13-48.

234. M. BALAGUÉ, "Flumina de ventre credentis (Jn 7,38)," *EstBib* 26 (2, '67) 187-201.

Neither the attempt to identify the text referred to nor the history of patristic interpretation can provide a decisive argument for choosing between the traditional interpretation of Jn 7:38, which refers *autou* to the believer, or the modern one, which refers it to Christ. The following arguments are adduced in favor of the traditional punctuation. (1) The punctuation of P⁶⁶ and P⁷⁵, followed in modern critical editions. (2) Throughout Jn *ho pisteuōn* is never used in apposition but always begins a new sentence or clause. (3) Jn 4:13-14 indicates that the living water is the gift of God, which is the Holy Spirit. (4) Grammatically the traditional interpretation is less harsh; this type of anacoluthon is common in Jn. (5) If *autou* referred to Christ John would not have hesitated to change it to *emou* for consistency in the use of the first person (cp. 19:37). (6) Jn 7:39a itself interprets the passage as referring to the gift of the Spirit, which is consistent with the whole biblical tradition. (7) The Tabernacles setting also supports this interpretation.—G.W.M.

- 235r. [Jn 7:53—8:11] U. BECKER, *Jesus und die Ehebrecherin* [cf. *NTA* 8, p. 463; § 9-1151r].

J. SMIT SIBINGA, *VigChrist* 22 (1, '68) 55-61.—Summary and critique. B approaches the pericope of the adulteress from several angles: the history of the text, and of the place of the pericope in the four-Gospel canon; the extra- and pre-canonical tradition; and its place in the history of Jewish law on the proper punishment of an adulteress. The book is imaginative and competent, but could have been more thorough, and in places more accurate. More intensive study of the text is needed, especially in the Old Latin tradition. B is overly certain in his conclusions that Papias (Eusebius, *Eccl. Hist.* iii, 39, 17) was explaining this particular pericope, and that Origen (on Rom 7:2b) knew the pericope, but was attempting to suppress it.—R.A.Bu.

Jn 12, cf. § 13-162.

236. G. RICHTER, "Die Deutung des Kreuzestodes Jesu in der Leidensgeschichte des Johannesevangeliums (Jo 13-19)," *BibLeb* 9 (1, '68) 21-36.

Two interpretations of Jesus' death are found in the Johannine passion narrative. One stresses soteriology; by freely dying on the cross in accord with the Father's will, Jesus brought salvation to mankind. This interpretation is theocentric and not paraenetic. The other interpretation views the crucifixion predominantly from the standpoint of paraenesis; the sacrifice of Calvary is an act of Jesus' love for his own and an example for their imitation. How these two positions can be reconciled is a question. It seems that the paraenetic interpretation stems from a redactor while the theocentric interpretation is that of the Evangelist. 1 Jn, whose author is probably not the Evangelist, confirms the same conclusion, for the epistle interprets the death of Christ paraenetically.—J.J.C.

237r. E. KÄSEMANN, *Jesu letzter Wille nach Johannes 17* [cf. *NTA* 11, p. 375].

G. BORNKAMM, "Zur Interpretation des Johannesevangeliums. Eine Auseinandersetzung mit Ernst Käsemanns Schrift 'Jesu letzter Wille nach Johannes 17,'" *EvangTheol* 28 (1, '68) 8-25.—Extensive and appreciative summary. This is not a book that can be dealt with by a few detailed criticisms but rather one that merits critical discussion of its major issues. (1) K fails to see the farewell discourses as centering on the theme of Jesus' death. They are in reality the testament of the dying Jesus, and in fact the death of Jesus is central to understanding the whole Gospel. (2) K's concept of a "naïve Docetism" in Jn does not do justice to the traditions behind the Gospel, nor does he correctly evaluate the *religionsgeschichtlich* background. (3) It is dangerous to apply categories of later theology to NT problems.—G.W.M.

238r. ———, *Idem*.

G. DELLING, *TheolLitZeit* 93 (1, '68) 38-40.—Summary. A testing of K's interpretation of the Fourth Gospel could begin with a study of the relation of Jn to the OT and to Judaism. K has pointed out what he calls the naïve Docetism of the Gospel, but there are Johannine statements which by and large make it differ less from the rest of the NT.—J.J.C.

239r. ———, *Idem*.

J. SMOLÍK, "Jesu letzter Wille nach Johannes 17," *CommViat* 10 (4, '68) 279-282.—Summary. The major problem is whether K's thesis that Jn is thoroughly Docetist can really be defended. He himself admits that this major point is not fully proven and he omits a variety of facts which argue against him. K's preconceived notion of reality influences his judgment of Jesus' reality (at least in its Johannine presentation). Why would John have written a Gospel at all when it would have sufficed to write a dogmatic tractate on the unity of Father and Son? How can the Gospel be claimed as Docetist when the Johannine Epistles and the Apoc are so obviously anti-Gnostic?—S.E.S.

240. H. LANGKAMMER, "Christ's 'Last Will and Testament' (Jn 19, 26.27) in the Interpretation of the Fathers of the Church and the Scholastics," *Antonianum* 43 (1, '68) 99-109.

Among the variety of very early interpretations given to Jn 19:26-27 there is no evidence that these verses referred to Mary's spiritual motherhood of the faithful. C. A. Kneller's hypothesis (*ZeitKathTheol* 40 ['16] 597-612) that this interpretation was known but was not mentioned with a view to the institution of *virgines subintroductae* is groundless, for this interpretation would best combat that institution, and Ambrose, on whom Kneller mostly relies, denies Mary a redemptive role and regards these words as strictly private. The interpreta-

tion arises in the 9th century and develops through the scholastic period until by the 13th century it is a theological commonplace.—P.J.F.

241. [Jn 20:19-23] J. R. W. STOTT, "The Great Commission," *ChristToday* 12 (15, '68) 723-725; (16, '68) 778-782; (17, '68) 826-829.

An exegetical analysis of Jn 20:19-23; Mt 28:16-20; Lk 24:44-49, pointing toward how the modern church should understand its evangelistic mandate, warrant, gospel, authority, method, task, etc.

242. [Jn 20:30-31] W. H. GRIFFITH THOMAS, "The Purpose of the Fourth Gospel," *BiblSac* 125 (499, '68) 254-262.

John explicitly states the purpose of his writing. This statement is then broken down into seven phrases which are shown to be exemplified throughout the Gospel.—J.J.C.

Jn 21:1-17, cf. § 13-168.

Jn 21:15-22, cf. § 13-167.

Acts of the Apostles

- 243r. E. J. EPP, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts* [cf. *NTA* 11, pp. 273-274; § 12-933r].

R. H. FULLER, *CathBibQuart* 30 (3, '68) 447-448.—Summary. It is established beyond doubt that there is clearly an anti-Judaic *Tendenz* in the D-text. Yet E sometimes overstates his case; alternative explanations are often more credible. Thus, e.g., the frequent expansion of the messianic name to *ho kyrios Iēsous Christos* is surely more due to liturgical than anti-Judaic influence. It would be "wrong to force all the Western variants into the Procrustean bed of theological *Tendenz*."—S.E.S.

- 244r. ———, *Idem*.

I. A. MOIR, *JournTheolStud* 19 (1, '68) 277-281.—Set in the context of scholarship on and recent attitudes to the D text, this is a timely book. Its case for finding an anti-Judaic bias in Codex Bezae is on the whole convincing. A number of detailed comments on the handling of individual passages are made here, and a sampling of D readings in Lk tends to confirm Epp's findings for Acts.—G.W.M.

245. E. HAENCHEN AND P. WEIGANDT, "The Original Text of Acts?" *NTStud* 14 (4, '68) 469-481.

T. C. Petersen [cf. § 9-222] has claimed that the new Coptic text of Acts might be the "earliest completely preserved and entirely unadulterated" witness to the Western recension. The present article, however, shows that the text is mixed and therefore not an early and entirely unadulterated witness. The longer variants of the Coptic text are secondary, for they supply exact information

which, if it were in the original, would not have been omitted. Additions are made to, and corrections made of, OT citations. The insertion of non-Lukan idioms indicates the redactor was familiar with a Coptic translation of the NT. Some additions originated from the liturgy. Several characteristic Lukan idioms have been lost in the redaction. There are many secondary features, such as additions and changes intended to clarify the text. The form of the writing would date the MS from the 5th century, and the original from which it was copied may have been written between 350 and 450. Evidently our MS is "a late and exotic flower in the tree of our text tradition, which soon withered and fell to the ground without bearing fruit."—J.J.C.

246r. R. P. C. HANSON, *The Acts in the Revised Standard Version* [cf. *NTA* 11, p. 374].

G. J. KUIPER, *BiblOr* 25 (1-2, '68) 57-60.—Detailed summary. Praised. "Acceptance of the authorship of *Acts* by one who knew Paul during part of his career, however, has limited the framework for discussing the theological intent of Luke."

247. M. MASINI, "la testimonianza cristiana. spunti dal libro degli atti," *Servitium* 2 (6, '68) 165-184.

A study of the pertinent texts in *Acts* clarifies the essence and the various duties of Christian witness. These duties are then applied to present-day needs in the light of recent literature.—J.J.C.

248. J. E. MULLIGAN, "'I Shall Put My Spirit in You,'" *CrossCrown* 20 (2, '68) 201-210.

A résumé of OT and NT texts illustrative of the nature and meaning of the Pentecost event.

249r. J. MUNCK, *The Acts of the Apostles*, rev. by W. F. Albright and C. S. Mann, Anchor Bible 31 (Garden City, N.Y.: Doubleday, 1967), xc and 318 pp.

L. E. KECK, *JournBibLit* 87 (2, '68) 205-208.—The work has an unfinished character which is regrettable. M's approach, as shown in the Introduction, is inconsistent, e.g. in its opposition to form-criticism and its defense of the historicity of *Acts*, and disappointing. Numerous critical problems are neglected in the notes. Of the notes appended by the revisers, the theory of A. Spiro that Stephen was a Samaritan is the most important. This commentary does not advance our understanding of *Acts*.—G.W.M.

Acts, cf. § 13-265.

Acts 1, cf. § 13-179.

250. [Acts 1—2] W. KERN, "Das Fortgehen Jesu und das Kommen des Geistes oder Christi Himmelfahrt," *GeistLeb* 41 (2, '68) 85-90.

The meaning of the ascension of Jesus, which Luke highlights, appears in its function as the completion of the passion-resurrection work of Jesus (his departure) and the preparation for the sending of the Spirit (cp. Jn 16:7).—G.W.M.

251. [Acts 2:9-11] J. THOMAS, "Formgesetze des Begriffs-Katalogs im N. T.," *TheolZeit* 24 (1, '68) 15-28.

Attempts to explain the choice and order of the names in the list in Acts 2:9-11 on tradition-historical grounds are generally unsatisfying, especially if a written *Vorlage* is assumed; whence an attempt is made here to explain such lists as a living and spontaneous form of expression with its own form-critical laws. In general the catalogue is a rhetorical form used to express the concept of wholeness or fullness; even the catalogues of virtues and vices are a sub-species in the same category. Catalogues have an internal order or structure, though this is not always obvious. In the case of Acts 2:9-11 an analysis of structure based on rhythm and the use of connectives gives the only satisfactory explanation of the order: there are double lines of geographical progression westwards, both culminating in the mention of Rome; the religious designations "Jews and proselytes" pertain to the whole, and the "coda," "Cretans and Arabians," is a natural part of the catalogue form. The presence of internal structure is demonstrated in several moral catalogues, such as Gal 5:19-21, and finally it is shown that Acts 2:9-11 is related to the traditional astrological list of peoples, but not as to a literary source.—G.W.M.

252. [Acts 7:41] A. PELLETIER, "Valeur évocatrice d'un démarquage chrétien de la Septante," *Biblica* 48 (3, '67) 388-394.

The verb *moschopoiein*, referring to LXX Exod 32:8, has received very little attention from NT lexicographers. W. Bauer alone makes the pertinent remark that the verb is used exclusively by the Christians. The exclusively Christian use may be explained by the fact that Jewish writers such as Philo manifest a guilt feeling regarding the episode of the golden calf, and that this sense of guilt was utilized by Christians in their controversies with the Jews. Because *moschopoiein* would be offensive for his hearers, it would seem that the term comes from an editor and not from Stephen.—P.P.S.

253. [Acts 17:16-34] W. H. MARE, "Pauline Appeals to Historical Evidence," *BullEvangTheolSoc* 11 (3, '68) 121-130.

An exegetical analysis and description of the *Sitz im Leben* of the Areopagus incident shows that Paul was concerned to appeal reliably to historical evidence; briefly a similar conclusion is drawn from 1 Cor 15.

EPISTLES—APOCALYPSE

Paul

254. M. BARTH, "Jews and Gentiles: The Social Character of Justification in Paul," *JournEcumStud* 5 (2, '68) 241-267.

Traditional interpretations of the idea of salvation through God's grace leave little room for the role of fellow man in salvation and are thus open to individualism and egotism. Paul's writings have a more communitarian orientation. Detailed analysis of Gal 2:15-21 indicates that God's impartial judgment through Jesus' death involves Jews and Gentiles. Justification is a social event; justification by works would segregate men (each of whom selects his own criterion of good works), but justification by grace unites people in reconciliation (even those of alien background, like the Jews and Gentiles).

This reconciliation does not eliminate diversity; it only unites diverse people. Man's attitudes toward the Law are not considered grounds for God's justice in favor of God's grace as carried out by Jesus. Still, there is a difference in the fact that Jews have the Law and a special history which the Gentiles do not have. This separation was not permanent. Jesus came and lived under the Law to fulfill Israel's mission and to make the Gentiles children of the same Father. He thus brings the justice which meant that both Jews and Gentiles had equal rights as children in God's domain. Thus, Paul's work can be seen as a fight for equality for all men.

God's grace can be known only by seeing how it works in different people. Thus, to know the whole grace of God every man needs his fellow men. Man can find salvation only in other men who have found grace. He cannot find it alone, by turning to himself or his own cult, doctrines or biblical insights. In matters of faith, man is dependent on others for his own justification. For Paul, one's justification is closely related to the question of Jewish-Gentile unity. All people need to share in Christ's death and resurrection which justifies and regenerates them. Without losing their individuality they learn to live in reconciliation. Paul grafts the Christian hope for salvation upon the salvation-history of Israel and relates it also to the future judgment. Thus, he shows interdependence of the entire human race through justification and universal lordship of God. Application is then made to the contemporary scene. [From the précis accompanying the article; revised from an earlier version in the Barth *Festschrift Parrhesia* (1966).]

- 255r. C. J. BJERKELUND, *Parakalô* [cf. *NTA* 12, p. 260].

J. DUPONT, *Biblica* 49 (2, '68) 307-309.—Summary. Praised. The work is conscientious, well-informed, careful and merits the attention of exegetes of Pauline letters.—S.E.S.

- 256r. ———, *Idem*.

P. J. KEARNEY, *CathBibQuart* 30 (2, '68) 245-248.—Summary of the general point of the book and of B's application of his form-critical principles to each

of the epistles. There are some weaknesses, e.g. the attempt to defend the unity of 2 Cor, and perhaps some exaggeration, but the study is excellent and the arguments always stimulating.—G.W.M.

257. P. BONNARD, "La justice de Dieu et l'histoire. Remarques exégétiques sur une controverse récente," *ÉtudThéolRel* 43 (1-2, '68) 61-68.

Bultmann holds that in Paul God's justice means his gratuitous gift of justification, but it seems rather that the principal theme of Rom is not the justification of the individual, but the vindication of God's justice despite the sinfulness of the world. The existence of evil does not prove that God is unjust or unable to overcome the power of wickedness.

In regard to the justification of a sinner, the question is raised whether this is an existential possibility or an apocalyptic manifestation of God's power. Rom 3:5, 26 refer to the essence and activity of God and not primarily to the justification of the individual. Käsemann sees this justice as a creative and apocalyptic power but does not sufficiently define what it is. C. Müller seems to have the best explanation. He reincorporates the justified person in the people of God; man can and ought to live in the continuity of history and of the people of God, because these two realities, reinterpreted by the Apostle, have their being only through the grace of God. In this way, the sovereign justice of God is the principle which explains both the particular history of the OT people and the universality of the Christian people, and God's purpose is fulfilled independently of man's works.—J.J.C.

258. F. F. BRUCE, "St. Paul in Rome: 5. Concluding Observations," *BullJohn RyLLib* 50 (2, '68) 262-279.

Paul's letters give little information about his imprisonment in Rome. J. J. Gunther will soon publish a study which upholds the Caesarean provenience of Col, Eph and Phlm. The amount of material to be gathered from the three epistles regarding Paul's Roman captivity would not be greatly diminished, for all they say is that Paul's immediate intention is to return to Asia and not go straight to Spain. L. P. Pherigo argues that 2 Cor 10—13 was written after Paul's release from prison in Rome. The case, though ably argued, is not cogent.

Concerning the Pastorals, C. F. D. Moule has suggested that while busy with preparations for leaving Rome, Paul wished to send a message to Timothy and that he used Luke as his amanuensis and gave him great freedom of action. In his Manchester doctoral dissertation J. M. Gilchrist finds two different life situations in the Pastorals, and according to him these epistles would have no bearing on St. Paul in Rome. However, it seems better to see the reference to Onesiphorus in Rome (2 Tim 1:17) and also the farewell words of 2 Tim 4:6-18 as relating (not anachronistically) to some phase of Paul's Roman imprisonment. The NT does not say clearly that Paul was released, and the early evidence outside the NT adds little to our sum of positive knowledge.—J.J.C.

259r. R. BULTMANN, *The Old and New Man* [cf. *NTA* 12, p. 261].

T. STYLIANOPOULOS, *GkOrthTheolRev* 13 (1, '68) 112-114.—Descriptive summary and criticism. To insist, as B does in the first essay on ethics and Paul, that a believer's moral actions no longer have saving significance because the believer already has salvation as a gift "is to play semantics and contradicts Paul's explicit statements that believers, too, will be judged according to their works (e.g., II Cor. 4:10)." The emphases in the second essay, on Rom 7, also issue from B's exaggerated application of the Pauline principle of justification by faith. The final essay, on Rom 5, shows B at his best: defending against a reading of alien theological interests into the text. Here, "Barth wants to bring adamic man under the Lordship of Christ. Bultmann finds no such interest in the text and he is right."—S.E.S.

260. E. COTHENET, "Bulletin d'Écriture Sainte. Études Pauliniennes—Terre Sainte," *AmiCler* 78 (17, '68) 257-264.

A bulletin of various works which devotes particular attention to an extended summary of P. Gutierrez, *La paternité spirituelle selon saint Paul* (1968).

261. I. J. DU PLESSIS, "Die Agtergrond van die Hoof-Liggaam-Beeldspraak by Paulus. Die Gebruik van die Korporatiewe Persoonlikheid in die Nuwe Testament. Deel 3 (Slot)" [The Background of the Head-Body Metaphor in Paul. The Use of Corporate Personality in the New Testament. Part 3 (Conclusion)], *NedGerefTeolTyd* 9 (2, '68) 112-119.

Traces of the idea of corporate personality can be found in various NT authors, especially Paul. This idea offers the key to a correct understanding of the head-body metaphor as used by the Apostle. Three examples are discussed here: (1) By describing the church as "the body of Christ," the believers not merely are seen as a group of individuals, but they assume the proportion of a "collective personality" in Christ. This unity (exemplified by the "in Christ"-formula) is constituted by the one Spirit under the headship of Christ. He is the representative of his whole body (Rom 12:4-5; 1 Cor 12), which is totally dependent on him. (2) The figure of Adam has distinctly corporate features. Paul pictures him only as the *antitype* of Christ. Being the head of all generations, he represents and incorporates all (sinful) mankind. In contrast, Christ is no *Adam redivivus*, but the head and representative of the new mankind, of the new creation, his church. (3) Eph and Col show a distinct usage of the head-body metaphor. Here, the head (Christ) does not form an organic unity with the body, as in (1), but is contrasted with it. The church must grow *toward* Christ, but simultaneously receives its life *from* him. Both (1) and (3) can be explained by the idea of corporate personality.—B.C.L. [For Parts 1 and 2 of this article, see *NedGerefTeolTyd* 8 (2, '67) 116-122 and 9 (1, '68) 41-48.]

262r. A. FEUILLET, *Le Christ Sagesse de Dieu d'après les épîtres pauliniennes* [cf. *NTA* 12, p. 261; § 12-948r].

D. STANLEY, *CathBibQuart* 30 (2, '68) 254-256.—Summary of the book and analysis of the method used, which proceeds from wisdom Christology in Col 1:15-20 to the presence of similar themes in earlier letters. The book is an important and thought-provoking one, but the arguments are sometimes involved and the relationships with the wisdom literature sometimes (avowedly) conjectural.—G.W.M.

263. H. FLENDER, "Das Verständnis der Welt bei Paulus, Markus und Lukas," *KerDog* 14 (1, '68) 1-27.

According to Paul with the establishment of the new creation in Jesus Christ, the old corrupted world is not abandoned, but God manifests himself as Lord also of his first creation. In the resurrection of Christ and the creation of the eschatological new world, the old world is renewed and restored to its original state of creation.

Mark retains Paul's basic outlook and develops it. Paul's apocalyptic two-aeon scheme is adopted and modified. The world is fundamentally closed to God's salvific action (the leaders in Jerusalem represent entire sinful humanity), but in Christ there is room (geographically represented by Galilee) open to the world, and this opening parabolically points to the new creation. It is in his Christology that Mark differs most from Paul. The Apostle experiences the presence of the glorified Christ in the new life of the Christian community; Mark describes Jesus' earthly life as salvation event.

Luke gives secular history a distinctive meaning not found in Mark, e.g. the prologue, the date of Jesus' birth and of the Baptist's preaching. In this Gospel the difference between the renewal of the world as creation and the eschatological creation in the works of Jesus becomes very manifest. The necessity of a theological understanding of the past leads Luke to ascribe a relatively independent status to the kingdom of the world. In this way the world, besides being a parable of the heavenly kingdom, has the role of the next to the last event preceding the eschatological salvation. Though the NT sharply contrasts the old and the new world, there is evidently no absolute dualism such as occurs in Hellenism.—J.J.C.

264. D. GRANSKOU, "The Universalism of Paul: The Problem," *Dialog* 7 (3, '68) 172-177.

The universalism of Paul is a prophetic universalism of the center that finds its fullest expression in Gal 3—4 and in two parts of Rom 1—4 and 9—11. Theologically Pauline universalism affirms the unity of God. It conceives of the common human task as the avoidance of man's tendency to deify an insight rather than to worship the God behind the insight. He stresses the continuum of Israel and the church with Israel's ultimate inclusion in the community of the saved. Awareness of Jewish mistaken emphases on circumcision and Law

can protect the new community from similar mistakes with respect to baptism and faith. For Paul all men as human beings should respond to the fulfillment of divine purpose in Jesus.—J.H.C.

265. V. HASLER, "Judenmission und Judenschuld," *TheolZeit* 24 (3, '68) 173-190.

The theological reflection occasioned by the question of Jewish guilt for the crucifixion is here studied in Paul, Acts and Mt.

(1) Paul's Christology calls for participation in Christ's passion and the incorporation of the heathen community into the (Jewish) *Urgemeinde* (1 Thes 2:14; cf. further development in 1—2 Cor). Paul was constantly attempting to lead his communities to an awareness of responsibility for Israel; but his Christological-ecclesiological conceptions with their concomitant openness to Judaism were difficult for the Gentile Christians to accept, and he apparently failed to prevail over their anti-Jewish prejudice.

(2) The Christological core of the sermons in Acts also reflects anti-Jewish polemic. The Hellenistic identification of the glorified Christ of faith with the earthly messiah naturally fostered aversion to those who killed Jesus. This polemic is strongest against "first-generation" Jews, but even the Greek synagogue is included in it to some extent by the warning to them that God will turn to a new work if they do not heed the apostolic preaching.

(3) Mt's restriction of the apostolic mission to Israel (10:5-6; 15:24) does not contradict his universalism but emphasizes that Jesus and the apostles did everything possible to convert Israel. The dialogue with the Syrophoenician woman (Mt 15:21-28) reveals the core of Mt's Christology: that for Jew and Gentile alike, faith in Jesus as *kyrios* and Son of David is the one thing necessary for a salvation which is not absolutely assured until the final judgment.

Thus, although their Christologies differ greatly, Paul, Luke and Matthew agree that Judaism has not been rejected by God but is called, together with the Gentiles, to share in God's saving love.—R.J.D.

266r. J. KALLAS, *The Satanward View* [cf. *NTA* 10, p. 425].

J. H. ELLIOTT, *UnaSanc* [NY] 25 (2, '68) 117-118.—Summary and critique. "Here a fast-moving and engaging study of what is called the core or 'hub' of Pauline theology, demonology and eschatology, runs out of gas with an embarrassing and ineffectual gasp against the demonic character of demythologizing." K should be given credit for stressing the variety of NT soteriological motifs and the manner of their correlation with and dependence upon the various authors' understanding of God, Jesus, man, sin and world. Nonetheless, his twofold schematization is too rigid to accommodate the evidence. The final chapter (a personal attack on Bultmann and demythologizing) is vitiated by its superficiality and sarcasm; further, K fails to suggest any viable alternative.—S.E.S.

267. E. J. LAJE, "El ministerio en las cartas de San Pablo," *Stromata* 23 (3/4, '67) 301-309.

The apostolate supposes a divine election and mandate. This mandate implies the duty of preaching but also conveys certain rights and privileges. Though the NT terminology is not precise and technical, a real hierarchy existed in the apostolic church. The commission for the apostolate could come directly from Christ or mediately through men. Some texts (1 Tim 6:20; 2 Tim 1:14) indicate there was a succession in the ministry.—J.J.C.

- 268r. D. LÜHRMANN, *Das Offenbarungsverständnis bei Paulus und in paulinischen Gemeinden* [cf. *NTA* 10, p. 426].

C. E. CARLSTON, *Interpretation* 22 (3, '68) 353-355.—Detailed summary. L holds that revelation for Paul is an act of God which occurs in the "now" of preaching on the basis of the Christ-event, but he could have gone beyond Bultmann by exploiting "his own suggestion that Bultmann does not sufficiently account for the fact that pre-Pauline statements and formulas were, after all, sufficiently acceptable to Paul to be taken up and used by him; such a procedure might have resulted in a less radical elimination of some motifs, particularly the 'once hidden/now revealed' motif which Paul finds inadequate but not totally objectionable." Further, L could have pointed out the significance of the fact that Paul *modifies* apocalyptic formulas and *rejects* Gnostic ones, perhaps because the former guarantees man's historicity, while the latter completely denies it.—S.E.S.

269. F. MARTIN, "Pauline Trinitarian Formulas and Christian Unity," *Cath BibQuart* 30 (2, '68) 199-219.

1 Cor 12:4-6 and Eph 4:4-6 are the two passages in the Pauline writings in which the triad *pneuma-kyrios-theos* occurs in a context dealing with unity. A comparison with literary parallels in the Judaeo-Hellenistic literature more or less contemporaneous with Paul, and in the popular expression of Greek philosophical tradition concerned with the problem of the "one and the many," shows that Paul is drawing on this background in arguing from the unity of *theos* to the unity of the Church. In passages such as Rom 3:30; 16:27; Gal 3:20, etc., we find echoes of the theme "one God—one people, one Law, one Temple" expressed by Philo, Josephus, 2 *Bar*, etc., while texts like Rom 11:36; 1 Cor 8:4-6, reflect a type of thinking found in early Greek philosophy (e.g. Heraclitus), in popular neo-Stoicism, and in Philo. Sometimes these single formulas are expanded into a binary form, as in 1 Cor 8:4-6, and sometimes words and phrases previously reserved to *theos* are applied to Christ, not only as the one who has died for all (2 Cor 5:14; Rom 5:12-21, etc.) but as him through whom and for whom all things are created and in whom all things "hold together" (Col 1:16-17, etc.). Christ, like *theos*, will be "all in all" (cf. Col 3:11; 1 Cor 15:28). Some understanding of the relation between *theos* and *kyrios* as the one principle of unity can be attained by an investigation into

Paul's use of the word *plērōma*: Christ is filled by God (as in Col 2:9) and the church, as a cosmic and historical reality, is the recipient of the filling action of Christ (expressed passively in Col 2:9b and actively in Eph 4:10; cp. Jn 17:23).

The role of the *pneuma* is more difficult to describe, but we must reject I. Hermann's thesis that the term represents merely a *Funktionsbegriff*: Paul's way of speaking corresponds better to an "I—thou" situation, though there are many individual passages which move in an "impersonal" context. The Spirit is the Spirit of Christ, whose role, intimately linked to the building of the one body, can only be fully understood when that work is complete and the new man exists completely.

Thus, the rhetorical progression of thought discernible in the use of this triadic formula does terminate in *theos* as the ultimate ground of unity. Christ, as the dwelling place of the *plērōma* is the immediate and intrinsic cause of this unity. The OT view of wisdom as a mysterious force somehow making the will of God immanent in the world is embodied in Christ. The Spirit of God, so often and so intimately linked with wisdom, is now "personalized" as the Spirit of Christ, whose full existence in human dimensions awaits the revelation of the Perfect Man.—F.M. (Author.)

270r. J. MURPHY-O'CONNOR, *La prédication selon saint Paul* [cf. *NTA* 11, p. 156; § 12-617r].

J. GNILKA, *TheolRev* 64 (3, '68) 219.—Summary. Praised with reservations. Unfortunately M-O treats the Pauline corpus as a block without indicating the possibility of deutero-Pauline letters in it. Also, it is doubtful that Phil 2 proves that the Servant idea was prominent in Paul's Christology.—J.J.C.

271. K. NIEDERWIMMER, "Das Problem der Ethik bei Paulus," *TheolZeit* 24 (2, '68) 81-92.

The problem in Paul's ethical teaching is how to reconcile the imperatives and the indicatives which seem mutually exclusive. The Apostle shared the primitive Christian enthusiasm and was much closer to the Gnostics than to the Jews. However, he did not draw the full conclusions from his premises. With his anti-enthusiastic polemic, while retaining the eschatological element in Christian existence, he helped to prepare the path for the position of early Catholicism. The real problem in Pauline ethics comes from the contradiction between its enthusiastic and reactionary components. To a certain extent the driving forces in emerging Christianity can be learned better from some Gnostic maxims than from the contradictory form of Pauline theology.—J.J.C.

272r. H. RIDDERBOS, *Paulus: Ontwerp van zijn theologie* (Kampen: Kok, 1966), 653 pp.

R. B. GAFFIN, JR., "Paul as Theologian. A Review Article," *WestTheol Journ* 30 (2, '68) 204-232.—This work is an unprecedented achievement, even for R. It is of special significance for the theology of the Reformed tradition

and of special interest in that R "adopts viewpoints and takes positions which go beyond or perhaps, at times, one should say, diverge from the tradition in which he stands." The book is summarized chapter by chapter, with some critical remarks along the way. In estimating the importance of the book, one must draw attention to the way in which R portrays Paul as a theologian and thus confronts the Reformed tradition with the challenge of NT biblical theology. It is a theology characterized by a redemptive-historical approach which reciprocally affects the study of Paul.—G.W.M.

273. K. H. SCHELKLE, "Petrus in den Briefen des Neuen Testaments," *Bib Kirch* 23 (2, '68) 46-50.

The oldest accounts of Peter are found in the letters of Paul who never refers to him as Simon but always as Cephas or Peter, thus designating his office. Protestants and Catholics today agree that 1 and 2 Pet derive only mediately from the Apostle. One can say that in such a text as 2 Pet 3:15 f. the Roman Catholic Church had its beginning in the NT.—J.J.C.

274. P. STUHLMACHER, "Christliche Verantwortung bei Paulus und seinen Schülern," *EvangTheol* 28 (4, '68) 165-186.

Paul's instructions regarding Christian responsibility in the world may be described as the practical unfolding of a truly evangelical *usus legis* produced by Christian love at the gate of the approaching rule of God. The presuppositions are strongly eschatological. Paul does not argue from an unchangeable order of creation. As the chosen envoy of the rule of God, he stands within the last time of the old order and addresses Christians as persons who, in consequence of their participation in Christ's death and resurrection, are already a new creation set free for the service of Christ. Christians are called to a new Exodus, to an eschatological, bodily fulfillment of the love commandment (Lev 19:18) as this is now defined by the action of Christ.

In the work of Paul's successors (Col, Eph, and the Pastorals) the eschatological orientation is lost, the Christological pattern is altered and the ethical demand is radically secularized. Col, for example, views the existing church as the earthly body of Christ held together and made perfect by love. Christians are exhorted to extend that love into worldly situations and to practice it there in an exemplary manner. Eph extends and expands this same tendency. In the Pastorals the ethical pronouncements take on the character of enduring Christian postulates. The church members are urged to live quiet, peaceful, godly and respectful lives within the world that God has made.

Such untenable shifts in ethical stance within the early Christian community raise serious historical and theological problems regarding the possibility of actualizing the Pauline ethic in the modern world. Viewed as experiments in paraenetic interpretation, however, the adaptations achieved by Paul's successors may provide models that will guide and stimulate just such an effort.—H.H.P.

275r. P. STUHLMACHER, *Gottes Gerechtigkeit bei Paulus* [cf. *NTA* 10, p. 287; § 11-786r].

E. GRÄSSER, *TheolLitZeit* 93 (1, '68) 32-36.—Extensive summary and critique. The treatment of the Pauline use of *dikaïosynē theou* is relatively brief (pp. 74-101), considering that the entire proof rests on this part, and several cognate terms, e.g. *dikaïos*, *dikaïōsis* and *dikaïōs* and *dikaïosynē* without *theou* are not discussed. The main thesis that Paul has adopted a technical apocalyptic term is not proved. Moreover, apocalyptic is not clearly defined. The book, though valuable, is one-sided and finds contrasts where they do not exist.—J.J.C.

Romans

276. H.-M. SCHENKE, "Aporien im Römerbrief," *TheolLitZeit* 92 (12, '67) 881-888.

(1) Rom 16:3-20 (but not vv. 1-2, 21-23) belongs to a letter to the Ephesians. If other parts of this letter have been worked into Rom, then 14:1—15:13 is also addressed to the Ephesians. (2) Somewhat similarly, the well known difficulties of 4:1 and 17b may be resolved by supposing that these were originally parts of the same statement alluding to Gen 18:3. (3) There is a virtual contradiction in the verses surrounding the long mosaic of OT citations in 3:10-18: 3:9b is universal in application, 19a is limited to the Jews. Perhaps the original argument ran (consistently) from 9b to 19b and 10-19a is an interpolation. If so, one can accept, with modifications, O. Michel's form-critical identification of 10-18 as an early Christian hymn. (4) In the parallelism with 1:17 the words *gar* and *ap' ouranou* in 1:18 present serious difficulties. The best suggestion is that of A. Pallis (*To the Romans*, 1920), who supposes the beginning of v. 18 to be elliptical: *apokalyptetai gar en autō* (= *tō euaggeliō*) *hoti orgē theou estai ap' ouranou epi ktl.* Paul's thought is far clearer if we suppose that both the righteousness and the wrath of God are revealed in the gospel.—G.W.M.

Romans, cf. §§ 13-55r—57r.

Rom 1:3, cf. § 13-136.

Rom 1:3-4, cf. § 13-193.

277. B. SCHNEIDER, "Kata Pneuma Hagiōsynēs (Romans 1,4)," *Biblica* 48 (3, '67) 359-387.

Rom 1:3-4 are generally believed to be of pre-Pauline origin, taken from a baptismal profession of faith. The article attempts to determine the original pre-Pauline concept both in the light of the different stages of theological development in the NT and in the actual context within the epistle. The prologue of the epistle in which these words are embedded is made up of a series of parallel synonymous and sometimes antithetic concepts, all converging on Jesus Christ our Lord in his human and divine nature, Christ as the seed of David and the Son of God: *en astheneia* is balanced by *en dynamei* understood, while *hagiōsynēs* presupposes presumably *hamartias* which remained in the back of Paul's mind. In the light of these remarks, *pneuma hagiōsynēs* may be taken

to mean "the divine nature of Christ" or the spiritual part of the human nature of Christ. D. M. Stanley believes that the phrase *kata pneuma hagiōsynēs* expresses something intrinsic to the glorified Christ, not in the order of essences or natures, but in the existential order, i.e. the order of activity. Hence Rom 1:2-5 is not an epitome of theological doctrine concerning the nature or natures of Christ but rather an outline of salvation-history in three successive stages.—P.P.S.

278. J. R. RENSHAW, "A Study of Romans iii: 21-31," *AusBibRev* 15 (1-4, '67) 21-27.

Once Paul has laid the foundation that the Law is insufficient for salvation, he returns to his theme (1:16-17) and in this passage gives a concise statement of his message. In the present time and in a present situation which formerly did not obtain, God's righteousness, i.e. a state in man produced by God involving freedom from the Law, is offered to all mankind as an absolutely free gift. It is introduced into man's experience by the redemption in Christ whom God put forward as an expiation, and the only condition on man's part is faith in Christ, who is the only way of justification. God himself "is righteous because He has not treated sin as of small account, but has accepted His own judgment upon it by setting forth Christ as 'a means of atonement'" (V. Taylor). One should not be overliteral in interpreting *apolytrōsis* (ransom) as if the enemy is bought off rather than destroyed, or *hilastērion* (propitiation), for God himself is putting forward this propitiation rather than being placated.—P.J.F.

279. C. BLACKMAN, "Romans 3:26b: A Question of Translation," *JournBibLit* 87 (2, '68) 203-204.

The proof of God's righteousness is expressed not merely in emphatic repetition nor in distinguishing between God in himself *dikaion* and God in action *dikaionta*. "If we take *kai* as intensive rather than copulative, and connect *dikaionta* closely with *auton*, we can translate: 'having in view (*eis*) his being (shown as) righteous even in the act of declaring righteous a man who has (no righteousness of his own but only) faith in Jesus.'" Alternatively one might take *kai* as *kaiper* and render "although he declares righteous."—G.W.M.

280. F. W. DANKER, "Romans v. 12: Sin under Law," *NTStud* 14 (3, '68) 424-439.

J. Cambier's treatment of the *eph' hō* clause in Rom 5:12 [§ 10-211] as a causal construction with the relative referring to *heis anthrōpos* in v. 12a is questioned in favor of an implied *nomos* as referent for the relative *hō*. Chap. 5 consists of two sections (1-11 and 12-21), each introducing topics and vocabulary not found in the other but which together (as in the formal parallel in 2 Cor 3—4) reproduce the argument in the preceding chapters. What appears to be in 5:13-14 a casual reference to *nomos* is in reality a conclusion based on

the earlier discussion in chaps. 1—4, and a parallel from Pseudo-Plutarch (*Moralia* 103 C-D) clarifies the condensed syntax in v. 12d. Paul says: "Death passed on to all men *on the legal basis in terms of which* all (Gentiles as well as Jews) sinned." Verses 13-14 are therefore not parenthetical but explanatory of 12d. Usage of the construction *eph' hō* in Herodotus, Polybius and the papyri confirms the contractual metaphor in Paul's idiom. Examination of related constructions in Rom 6:21; Phil 3:12; 2 Cor 5:4; Phil 4:10 reinforces the grammatical conclusions reached for Rom 5:12.—F.W.D. (Author.)

281. P. KNAUER, "Erbsünde als Todesverfallenheit. Eine Deutung von Röm 5, 12 aus dem Vergleich mit Hebr 2, 14 f.," *TheolGlaub* 58 (2, '68) 153-158.

A comparison of Rom 5:12 with Heb 2:14 f. helps to explain the meaning of original sin and to clarify the term *eph' hō* which refers to the preceding *thanatos*. Just as through Adam's sin death, which separates men from God, entered the world, so death, because it was passed on to all men, became the cause of each man's personal sins. All men exist in a state of mortality and for that reason they cannot escape the undertow of sin. Fear of death leads to sin, as Heb 2:14 f. implies, and the mortality of each man, which leaves no basis for hope, is identical with original sin as meaning separation from God.

Through Adam's sin man is thrown back on his purely earthly existence in which death alone is the final certainty. This hopeless subjection to death is the essence of purely earthly existence and becomes the cause why every man sins personally. Death here signifies not only physical death but also separation from God. This death, as Trent states, comes to all men from Adam by propagation and not imitation.—J.J.C.

282. E. KLAAR, "Rm 6:7: *Ho gar apothanōn dedikaiōtai apo tēs hamartias*," *ZeitNTWiss* 59 (1-2, '68) 131-134.

The unusual perfective statement of Rom 6:7 is often misinterpreted, especially when the aorist participle is itself given a perfective sense. It cannot be the equivalent of *mortuus* but must be regarded as an aoristus ingressivus. The meaning of the statement is: "denn der das (dies) Sterben auf sich nahm—perfectiv erledigt ist der Rechtsanspruch der Sündenmacht an ihn (auf weiteren Sklavendienst)."—G.W.M.

283. J. BLANK, "Der gespaltene Mensch. Zur Exegese von Röm 7, 7-25," *Bib Leb* 9 (1, '68) 10-20.

The passage does not deal with the purely natural man confronted by ethical demands; nor is the Apostle describing his former life in Judaism. Rather, looking back from the perspective of his experience in Christ, he pictures man under the Law—helpless in himself and besieged by hostile forces without—whose only salvation is in Christ.—J.J.C.

284. [Rom 10:14-21] D. P. SKERRY, "Faith Born of Preaching," *AmEcclRev* 158 (5, '68) 299-318.

The general circumstances of Rom indicate that it was intended for a wider audience than just the church in Rome. Rom 10:14-17 are thus posed as a general missionary principle of the apostolic era. Chap. 10 treats of man's need to cooperate with God's salvific will. Here we are dealing with supernatural faith to which the merely human has no entrance on its own. The need and fact of commission for true preaching emerges as the single, universally accepted element of the verses under discussion. The object of preaching (or its subject) *hou ouk ēkousan* and the object of faith are intimately related. Both demand the presence of a *person*. Faith is belief based on the witness of some other person.

The weight of chap. 9—11 is that all the conditions necessary for salvation have been realized in time for this particular nation: a *divine commission* is necessary for true preaching and has been granted (v. 15b); these preachers can and must be *heard* and they have been heard (v. 18); the preachers and their message must be *understood* and they have been understood (vv. 19-20). There remains yet one more element, unverified in the case of the Jewish nation: willingness to obey.—S.E.S.

285. [Rom 13:1-7] R. DENIEL, "Omnis potestas a Deo. L'origine du pouvoir civil et sa relation à l'Église," *RechSciRel* 56 (1, '68) 43-85.

Paul derives civil authority from God and thus assures its independence from ecclesiastical authority. With the emergence of Christian princes and states, Pauline commentators in ever-increasing numbers understood "from God" as meaning "from Christ." They thus held that all civil authority has its source in Christ. The Middle Ages developed the doctrine of the kingship of Christ, and some writers maintained that this kingship includes temporal authority and that the state is subject to the church and constitutes its secular arm. Other writers, however, correctly held that the kingship is exclusively spiritual, the only interpretation which agrees with Paul's teaching. One can say that civil authority is derived from Christ insofar as he is God.—J.J.C.

1—2 *Corinthians*

286. P.-É. LANGEVIN, "'Ceux qui invoquent le nom du Seigneur' (1 Co 1, 2) (*Suite*)," *SciEsp* 20 (1, '68) 113-126. [Cf. § 12-964.]

Joel 3:5 speaks of a calling for help by one with a pure heart to Yahweh conceived as a saving God in an eschatological and messianic age with domination over all of man's moral life. A text like Joel 3:5 shows the principal way by which the OT transmitted to the NT the formula of invoking the name of the Lord. [To be continued.]—J.O'R.

287. F.-J. ORTKEMPER, "Wir verkünden Christus als den Gekreuzigten (1 Kor 1,23). Die Kreuzesbotschaft des Apostels Paulus als Mitte seines Evangeliums," *BibKirch* 23 (1, '68) 5-12.

The cross, which put an end to the Law, determines the Christian's understanding of the world and of himself, reversing all human values. That the cross is the norm and measure of all Christian thought and life appears from Paul's practical decisions in 1 Cor. The article concludes with some considerations on the proclamation of the cross today.—J.J.C.

288. M. SAILLARD, "C'est moi qui, par l'Évangile, vous ai enfantés dans le Christ Jésus (1 Co 4, 15)," *RechSciRel* 56 (1, '68) 5-41.

There are three current interpretations of the verse—a metaphor without special significance, begotten by the kerygma which prepares for baptism, and a true begetting to supernatural life by the word of God which the Apostle preached. The last opinion is to be preferred. It is confirmed by a study of the OT, of Judaism and by an analysis of the passage itself. Paul was convinced that by proclaiming the gospel he was transmitting the very person of the risen Christ, causing his hearers to enter into an entirely new life with its various supernatural realities which are the fruit of the gospel—sanctification by the Spirit, life and immortality, inheritance, incorporation in Christ, the benefits of the promise.

The metaphor of paternity could be borrowed from the OT or from contemporary Judaism, but Paul has imparted to the term new meaning. He is a father, not only because he teaches his disciples, but because he transmits to them a word of life, a seed which transforms them into children of God. By this word of the gospel, God speaks to his hearers, and the Apostle in presenting the gospel message elicits in them the first response, the beginning of the dialogue between the believer and his God, between the son and his father.—J.J.C.

289. [1 Cor 5:7-8] R. LE DÉAUT, "The Paschal mystery and morality," *Doc Life* 18 (4, '68) 202-210; (5, '68) 262-269.

An exegesis of 1 Cor 5:7-8 against the ritual background of Passover shows a Christian synthesis of moral and sacramental life. Referring to the purification from leaven which had to be completed before the paschal lambs were sacrificed, Paul urges a purification from the incestuous man, from the Corinthians' tolerance of him and from all vice and sin. Since Christ, *our* Passover has already been sacrificed, the time for purification is already past and the time is at hand for the feast. For the Christian life is a new and sinless creation which has the joyful character of a festival. Christians are to conform their conduct to the exigencies of this new creation, since greater purity is demanded for the fulfillment of the salvific act than ever was required for the Passover rite which is merely a type.—P.J.F.

290. [1 Cor 6:1-11] A. STEIN, "Wo trugen die korinthischen Christen ihre Rechtshändel aus?" *ZeitNTWiss* 59 (1-2, '68) 86-90.

The usual assumption that the Corinthians had recourse to pagan judges is difficult to reconcile with the use of *kathizete* in 1 Cor 6:4. L. Vischer's attempt to circumvent this difficulty is not consistent with Roman legal practice of the time. This and other difficulties can be avoided if one assumes the Corinthians were having recourse to Jewish legal procedures and appealing to a rabbi as judge, perhaps because that was their custom before conversion. This explanation not only avoids the difficulties but sheds light on a number of exegetical details in the whole passage.—G.W.M.

291. G. M. LEE, "1 Corinthians vi. 5," *ExpTimes* 79 (10, '68) 310.

The syntax of *anameson tou adelphou autou* has long been problematic. The ellipse (of *adelphou kai* after *anameson*) seems, however, effective and is not unparalleled; cf. Aristophanes, *Acharn.* 433-444: *keitai d' anōthen tōn Thyesteiōn rakōn, metaxu* (= *anameson*) *tōn Inous*.—S.E.S.

292. W. J. BARTLING, "Sexuality, Marriage, and Divorce in 1 Corinthians 6:12-7:16: A Practical Exercise in Hermeneutics," *ConcTheolMon* 39 (6, '68) 355-366.

Biblical statements on marriage are not culturally irrelevant to man in his modern psychosexual development, but they do not allow a reduction to codification for a program of legalistic Church discipline. Paul does not give grudging consent to marriage as a poor second best on an ethical scale of values. He allows divorce in the case of the mixed marriage as a case of one which God, not man, has put asunder. The exceptive clauses of Mt neither recommend divorce nor give blanket sanction to remarriage.—J.O'R.

293. R. KEMPTHORNE, "Incest and the Body of Christ: A Study of I Corinthians vi. 12-20," *NTStud* 14 (4, '68) 568-574.

In defense of the incestuous man and their own attitude, Paul's opponents argue (6:19b): whatever sin a man commits is outside the body, i.e. this man's sin, if it is a sin, is outside the fellowship because his stepmother is not a Christian; hence his action does not affect the church. Paul replies (6:19c): outside the body? Not so. It is *his* body—and his *body*. He is committing a sin both against the body of which he is a member and against his own self by removing himself from the body. In this interpretation *naos* (Temple) refers not to the individual Christian but to the church as elsewhere (1 Cor 3:16-17; 2 Cor 6:16; Eph 2:21), and *sōma* throughout the passage has a consistent meaning, the body of which you are the members. The paper concludes with a fresh version of 1 Cor 6:12-20 by way of a summary for the article.—J.J.C.

1 Cor 7:10-16, cf. § 13-160.

294. J. MASSINGBERD FORD, "The Rabbinic background of St. Paul's use of *hyperakmos* (1 Cor. vii:36)," *JournJewStud* 17 (1-2, '66) 89-91.

In support of the suggestion that *hyperakmos* describes a girl who has reached the age of puberty, Paul's usage may reflect a rabbinic metaphor about figs (*Nidd* 5:7) in which *šml* (fully ripe) is applied to a girl who is *bgr*. The root meaning in both cases is "wrinkled" and refers to the condition of mature breasts (cf. *Nidd* 5:8). The prefix *hyper-* thus implies completeness.—G.W.M.

295. O. HOFIUS, "'Bis dass er kommt': I Kor. xi. 26," *NTStud* 14 (3, '68) 439-441.

Though most scholars read *achri hou elthē* merely in a temporal sense, J. Jeremias sees in it a final sense, "until (the goal is attained that) he comes." Parallels for this interpretation, both in construction and in sense, are pointed out in Isa 62:1 and 6-7.—G.W.M.

1 Cor 15, cf. § 13-253.

296. K. KERTELGE, "'Durch die Gnade Gottes bin ich, was ich bin' (1 Kor 15,10). Die Bekehrung des Apostels Paulus und der Heilsweg der Christen," *BibKirch* 23 (1, '68) 1-5.

Paul's mission to the Gentiles was intimately connected with his conversion. The resurrection was the core of his preaching. The Apostle urges his converts to imitate him, not that he wished to set himself up as a model, but because he could from his own experience point out to them the way of salvation.—J.J.C.

297. [1 Cor 15:12] J. H. WILSON, "The Corinthians Who Say There Is No Resurrection of the Dead," *ZeitNTWiss* 59 (1-2, '68) 90-107.

Of the four major scholarly options for understanding 1 Cor 15:12, the most promising, despite objections, is that the Corinthians believed they had already been resurrected (cf. 2 Tim 2:18). Further study of the problem must respect certain guidelines for the interpretation of 1 Cor of which eight are listed here. In the light of these, a sketch of a revised solution to the problem is offered, taking into consideration the whole of ch. 15. In all probability the Corinthians who denied the resurrection "were people who had accepted Paul's original proclamation that Jesus had been raised. But they had understood this in the sense of an exaltation to heaven, not a bodily resurrection. If Jesus were raised, so also were his followers, through participation in the sacraments. Against this present, non-somatic view of the resurrection Paul set forth his own opinion that the resurrection was both future and bodily, but not fleshly."—G.W.M.

298. [2 Cor 2:14] L. WILLIAMSON, JR., "Led in Triumph. Paul's Use of *Thriambeuō*," *Interpretation* 22 (3, '68) 317-332.

Thriambeuō was translated in the KJV of 2 Cor 2:14: God "*causeth us to triumph in Christ*." A different meaning is found in the RSV, God "*leads us in triumph*," and in the NEB, God "*leads us about, captives in Christ's trium-*

phal procession." In the only other instance of the verb in the NT, Col 2:15, KJV and RSV agree: God "disarmed the principalities and powers and made a public example of them, *triumphing over them* in him"; NEB: "he made a public spectacle of them and *led them as captives in his triumphal procession.*" The question is, did Paul really say that Christ, far from making winners of his followers, made them captives just as he did the hostile powers? Or is the shift in translation due simply to a theological trend which finds it more Christ-like to lose than to win? Any sound solution of the hermeneutical problem must be based on the linguistic usage of the Hellenistic age and on the context in which Paul used the term.

Lexical considerations guarantee that the life situation of *thriambeuō* was the triumphal entry of a military hero into the city of Rome. Accordingly, all nuances of meaning in this period are functions of this scope of reference.

As to the Pauline context, G. Delling rightly saw 2 Cor 2:14 to designate Paul as a prisoner in a triumphal procession, but in the paradoxical sense of privilege (cf. *doulos* and *doulos Christou*, with the latter connoting *eleutheria*). Thus this passage connotes triumph in defeat. In Col 2:15, however, the victims are true enemies, with the paradox being here that when Christ hung naked on the cross, it was in reality the hostile powers that God was exposing and holding up to ridicule. No procession is involved.

The answer to our opening question, therefore, is that Paul did intend in 2 Cor 2:14 to indicate that a Christian was a captive, but that his captivity was paradoxically a triumph—God's triumph in Christ for the captive.—N.R.P.

299. W. FÜRST, "2.Korinther 5,11-21. Auslegung und Meditation," *Evang Theol* 28 (5, '68) 221-238.

The theme of the passage can be expressed by combining two distinct but inseparable phases of the atonement—the ratification and the proclamation of the treaty of peace which God made with the world in the Christ-event. As in the reconciliation of the world through Christ God acted in accord with his nature, so the preacher in his ministry should act in accord with the "divine transformations" which he proclaims. Following Christ step by step, the preacher who merits belief because he is accredited by God calls the faithful to follow Christ.—J.J.C.

300. D. VON ALLMEN, "Réconciliation du monde et christologie cosmique, de II Cor. 5: 14-21 à Col. I: 15-23," *RevHistPhilRel* 48 (1, '68) 32-45.

Research in connection with Col 1:15-23, which has served as a basis for ecumenical discussions concerning a cosmic Christology, may be furthered by comparing the movement of thought in this text with certain Pauline passages, in particular 2 Cor 5:14-21.

The movement of thought in 2 Cor 5:14-21 has two periods. In the first (vv.

14-17), Paul gives the basis for the missionary preaching, namely, that Christ gave his life for all of mankind, thus changing the objective purpose of the life of every man. However, his death and resurrection were the *beginning* of the work of reconciliation, which becomes effective only when the other party, i.e. every individual man, accepts this reconciliation. In the second period (vv. 18-21), Paul reveals that he does not consider the new creation as an already achieved objective fact, but as an action which takes place now through the exhortation by Christ's ministers in the place of God.

A similar structure of thought is encountered in Col 1:15-23. According to the authors of the (widely accepted) hymn (vv. 15-20), the process of reconciliation was already complete. This is a "triumphal deviation" in which only the first (cosmological) period in the movement of Paul's thought has been retained. The author of the letter quoted this hymn which was dear to the Colossian heretics, but reintroduced it into the tension of Paul's thought in the sense of the second (anthropological) period with the glosses in the hymn and the commentary of vv. 21-23. Thus, the lordship of Christ was replaced in the eschatological tension of an "already" and a "not yet." A cosmic Christology will have to remain within the limits set by these exegetical considerations.—H.W.B.

Galatians—Philemon

301. F. R. MCGUIRE, "Did Paul write Galatians?" *Hibbert Journal* 66 (261; '67-'68) 52-57.

Several facts argue against the Pauline authorship of Gal. Gal seems to presuppose a knowledge of 2 Cor but comes from a different and later hand. The dependence of Gal 2 on Acts 15 tells against the Pauline authorship of the epistle. By imputation "Paul" denies in Gal 2 that the apostolic decree of Jerusalem was ever issued, for he says (Gal 2:6) that the leaders added nothing to his gospel, though the account of the Antioch incident shows he clearly had that decree in mind. Internal evidence suggests that more than one "Paul" had a hand in composing Gal. The study concludes with a demand for a re-examination of every letter still attributed to Paul.—J.J.C.

302. E. BAMMEL, "Galater 1:23," *ZeitNTWiss* 59 (1-2, '68) 108-112.

This verse is unusual on several counts: e.g. it contains a direct citation not from the OT; it uses *pistis* in an un-Pauline way; its content runs somewhat counter to the tone of the chapter. In fact it has a great deal in common with the form of a martyr aretology and appears to be a citation from a martyr hymn of the primitive Christian community referring to Paul. He had been denounced by the *tarassontes* as a persecutor of Christians; he finds in the citation an appropriate rejoinder.—G.W.M.

Gal 2:15-21, cf. § 13-254.

303. [Eph] R. P. MARTIN, "An Epistle in Search of a Life-Setting," *Exp Times* 79 (10, '68) 296-302.

The traditional view of Eph and even the audacious hypothesis of E. J. Goodspeed fail to define a *Sitz im Leben* in the early church that accounts satisfactorily for both authorship and purpose. The epistle is not a pastoral letter directed to a particular church. It is best described as an exalted prose-poem on the theme "Christ and His Church." At the same time it deals realistically with dangers that have emerged in the church, which is now predominantly Gentile. An examination of the author's attempt to meet these dangers defines the heart of the epistle's purpose. Such a view of the epistle points to "a situation when gnosticizing and antinomian tendencies were being felt in the Gentile Churches in Asia Minor and those Gentiles who were streaming into the Church as the Gentile mission flourished were boasting of their supposed independence of Israel and were becoming intolerant of their Jewish Christian brethren and forgetful of the Jewish past of 'salvation history.'" Linguistic and ideological parallels between Eph and Lk-Acts offer "*prima facie* confirmation of the hypothesis of a common background and authorship."—H.H.P.

304. [Eph 4:7-15] K. H. SCHELKLE, "Christi Himmelfahrt," *GeistLeb* 41 (2, '68) 81-85.

An analysis of Eph 4:7-15 as a reflection on the ascension of Christ shows that it describes the work of Christ the Savior at a specific moment of time and the glory of the Lord today and at all times.—G.W.M.

305. [Phil 2:6] P. TRUDINGER, "*Harpagmos* and the Christological Significance of the Ascension," *ExpTimes* 79 (9, '68) 279.

L. L. Hammerlich's interpretation of *harpagmos* (Phil 2:6) with the notion of "being caught up" in a mystical rapture, rather than with the idea of "seizing" (*An Ancient Misunderstanding*, 1966), has important implications for the ascension as understood in some sections of the primitive church. Paul, John and Heb viewed the exaltation of Jesus not in terms of a supernatural act of God whereby man's crime in crucifying Jesus is overcome, but as his elevation to the glorious presence of God achieved through his self-giving love for man on the cross. This understanding of the ascension has appropriate force today when a literal view of the ascension is so remote from many.—T.W.L.

- 306r. [Phil 2:6-11] R. P. MARTIN, *Carmen Christi* [cf. *NTA* 12, p. 141].

J. BLIGH, *Biblica* 49 (1, '68) 127-129.—Detailed summary. M has surveyed a vast body of literature, which he summarizes with care and criticizes with great acumen. He develops the view that Phil 2:5-11 is a pre-Pauline composition, consisting of six couplets which could have been sung antiphonally. This analysis is unacceptable since it requires the omission of two phrases of the Greek; an alternative chiastic analysis is offered.—J.F.Bl. (Author.)

307r. ———, *Idem.*

R. H. FULLER, *CathBibQuart* 30 (2, '68) 274-275.—The interweaving of the *Forschungsbericht* with M's own interpretation has both advantages and disadvantages. In the light of still more recent work, M would have to argue far more cogently for the interpretation of v. 6 in terms of pre-existence.—G.W.M.

308r. ———, *Idem.*

J. MURPHY-O'CONNOR, *RevBib* 75 (1, '68) 113-116.—The analysis of the vast literature on the passage is a model of clarity and attractive presentation. M rightly rejects Lohmeyer's structural analysis but does not do justice to Jeremias'; his own is debatable and is not consistent with his exegesis of the passage. M opts correctly for the soteriological, not metaphysical, context of the descriptive words in the hymn, and this option controls his further interpretations, though not always consistently. His exegesis is also notably clear and fair; it leads to the very debatable position that associates the hymn with Stephen but rightly emphasizes its Hellenistic-Christian origin.—G.W.M.

309r. ———, *Idem.*

J. H. SCHÜTZ, *UnSemQuartRev* 23 (4, '68) 395-399.—Summary. The book's major flaw lies in the ambiguity of its primary goal. If it is a report on the status of the question, it contains valuable material but some shortcomings, e.g. the body of the work is not fully up to date. If it is primarily the author's own analysis and argument, it seems to sacrifice thorough investigation of its own suggestions to an over-detailed survey of research. The limitations are the more regrettable because M shows such firm control of the vast literature.—G.W.M.

310r. ———, *Idem.*

R. SCROGGS, *Interpretation* 22 (3, '68) 351-352.—M seems reticent to make his own views clear or definite and rarely goes beyond an already established view. The merit of the book is that it gives the English reader easy access to a significant discussion carried on largely in German and French. Despite the significant role of E. Lohmeyer in the work, it is important to note that E. Käsemann is the source of much of M's direction and insight.—S.E.S.

311. [Phil 3:3] D. W. B. ROBINSON, "'We are the Circumcision,'" *AusBib Rev* 15 (1-4, '67) 28-35.

The phrase "we are the circumcision" (Phil 3:3) is usually taken to refer to the inward, spiritual circumcision of all Christians, but it may refer to Jewish Christians with spiritual and physical circumcision, for there is no figurative use in the 14 other Pauline uses of the phrase "the circumcision." The rite is mutilation and not circumcision for one who does not worship in the spirit, glory in Jesus and refrain from putting confidence in the flesh, this last being

meaningless for non-Jews. If this is so, the “we” elsewhere in Phil should be so interpreted. In 3:15-16 *teleioi* makes more sense if it designates Jews who historically were first “initiated” into God’s plan and “come of age” by belief in Jesus; the indicative of the variant *phronoumen* is to be preferred and *stoichein* is taken as a second person imperativial infinitive. Thus the Jews, here as in 3:17—4:1, encourage the Philippians to defend themselves from Judaizers by adopting the position that they themselves hold. In this last section, *politeuma* is a reference to “the citizenship of us believing Jews” in the heavenly Jerusalem, and *telos* refers back to *teleioi* (3:15).—P.J.F.

312r. [Col 1:12-20] N. KEHL, *Der Christushymnus im Kolosserbrief* [cf. *NTA* 12, pp. 140-141; § 12-984r].

W. FENEBERG, *ZeitKathTheol* 90 (2, '68) 219-222.—According to K, the hymn, though not composed by Paul, contains Pauline theology; the original hymn was Christian; and the entire hymn deals with the risen and not the pre-existing Christ. Of special value are the discussions on the *pleroma* and the reconciliation of the universe. K is well acquainted with Gnosticism and has successfully demonstrated that the background of the hymn is the OT and not Gnosticism.—J.J.C.

Col 1:15-23, cf. § 13-300.

Col 2:15, cf. § 13-298.

313. [2 Tim 1:17] A. CABANISS, “The Song of Songs in the New Testament?” *Studies in English* 8 ('67) 53-56.

Verbal similarities and circumstantial evidence tend to confirm that *ezētēsen me kai heuren* in 2 Tim 1:17 is an allusion to Song 3:1c.—S.E.S.

314. W. J. RICHARDSON, “Principle and Context in the Ethics of the Epistle to Philemon,” *Interpretation* 22 (3, '68) 301-316.

In current ethical discussion the polarity between an ethics of principle and situational ethics is being overcome by an understanding of the relation between “formal principle” and “existential response” (J. Gustafson). In this resolution we have a way of analyzing Paul’s treatment of a situation which is at once a means of doing justice to Paul and to ourselves, since Paul’s principle is relevant for our situation as well—the mission of Christ and the mission of the church. Phlm is an example of justice (as defined by the social system, i.e. the broader situation) and love (the Christian principle) in joint response to a specific issue/situation.

Paul recognized and accepted the societal obligation in the matter of slavery and took upon himself the responsibility of a sponsor (Phlm 19); he did not attack the institution of slavery. But Paul acted out of another context—that of the church and its mission—in which the slave relationship had been broken down on the basis of the principle of oneness in Christ (cf. Col 3:11; 3:22—4:1): God has acted in Christ (and continues to act) to create the new hu-

manity that comprises the community of faith. In the context of the church, the conciliatory act of God in Christ requires that each man must also be reconciled with his brother. This is the edificatory aspect of the mission and functions within the community. In its attitude toward the outside, the church in its mission must exert wisdom in order for its evangelization to be effective. This is what Paul was doing in his apparent acceptance of the norms established by his social situation.—N.R.P.

Hebrews

315. J. B. CALAZANS MACHADO, "A redenção, caminho do santuário," *Revist CultBib* 3 (6/7, '66) 31-49.

A. Vanhoye's themes of migration and pilgrimage and E. Käsemann's description of salvation as a journey with Christ to the Father are accepted as fundamental to this study of the concept of redemption in Heb. Christ is both redemption and the way to redemption because he journeys sacrificially toward the Father through his death and resurrection. The Father has taken the initiative in this journey by giving us the pilgrim-leader (*archēgos*), Christ, in the fullness of time. This leader has already entered the sanctuary of his Father's home, while the people of God still journey in perseverance and faith, as did the Hebrew people in the desert.—P.D.F.

316. S. NOMOTO, "Herkunft und Struktur der Hohenpriestervorstellung im Hebräerbrief," *NovTest* 10 (1, '68) 10-25.

Efforts to explain the high-priestly Christology of Heb by such parallels in the history of religions as Philo's Logos, or the messianic high priest of apocalyptic Judaism, or the Gnostic primal man, should not overlook two factors closer at hand: earlier Christian tradition and the distinctive theological contribution of the author himself.

Heb 3:1 and 4:14 suggest that the title "High Priest" belonged to an early creed or *homologia* (along with "Apostle" and "Son of God"). Moreover, the idea of the exalted Christ as intercessor (Rom 8:34; cf. Heb 7:25 f.) made it natural to find in Ps 110 not only Jesus' ascension but also his high priesthood (Ps 110:4).

In Judaism, Melchizedek was not a messianic figure, but a heavenly angelic being. The priestly messiah was rather to come from the tribe of Levi. Melchizedek is introduced in Heb 7 only to underscore the eternal character of Jesus' priesthood. The real point of the chapter comes in vv. 11-28 with the contrast between Jesus' high priesthood and that of Levi. Similarly the contrast between the earthly and heavenly sanctuary (chs. 8—9) is not a piece of Alexandrian metaphysics, but the author's device for presenting the typological relation between the Old Covenant and the New. Its real background can be found in the OT (Jer 31:31-34), and certain words of Jesus (e.g. Mt 12:6; Mk 14:58; 7:1-23; 14:22-24).

The same approach explains the theme of cleansing by blood. Here the back-

ground is the typology of the Day of Atonement (Lev 16:19, 30) as understood in earlier portions of the NT (e.g. Rom 3:24) and especially in Hellenistic missionary preaching (cf. Heb 9:14 with 1 Thes 1:9 and Acts 14:15).

Thus the author of Heb looks back on earlier Christian tradition, but reinterprets it kerygmatically in the Spirit for the new situation he faces.—J.R.M.

317. J. R. SCHAEFER, "The Relationship between Priestly and Servant Messianism in the Epistle to the Hebrews," *CathBibQuart* 30 (3, '68) 359-385.

The priestly messianism in Heb is compared with Philo, OT writings and other NT writings. (1) For both Philo and Heb Melchizedek (Ps 110) is a point of departure for theologizing, but for Philo Melchizedek is a fit object for allegorizing, while for Heb he is a historical type for the historical person and ministry of Jesus (7:1-28). (2) Heb also holds much in common with the priestly circles' hope for the ideal priest to come, as in Zech 3:6-7 (cp. Heb 10:19-22). But Heb both transcends Jewish priestly messianism and strikes out on new paths, especially in that the messianic priest and the royal messiah are joined in one person, Jesus, the High Priest of the tribe of Judah. (3) Other NT writings (e.g. Rom 3:25; John 17) hint at a priestly messianism of Jesus, but Heb affirms it.

There were elements of a servant messianism in the early church upon which Heb drew. The themes of the servant in Second Isaiah—vicarious redemptive suffering, re-establishment of the covenant, compelling innocence, merited exaltation and the office of prophecy—appear in Heb. But one element, the vicariously redemptive character of Jesus' death, is reinterpreted by Heb as a priestly act.

The servant Christology provides one element of several converging elements that brings Heb to see Jesus' death as a priestly act. The servant Christology is sublimated and absorbed into the author's portrait of Christ the priest. In Heb Jesus may be called the servant-priest, but the accent would fall very heavily upon "priest."—R.B.W.

Heb 1, cf. § 13-322.

Heb 2:14-15, cf. § 13-281.

318. A. VANHOYE, "Jesus 'fidelis ei qui fecit eum' (Hebr. 3,2)," *VerbDom* 45 (5-6, '67) 291-305.

In Heb 3:2, Jesus is described as "faithful to the one who made him." This does not mean that he remained faithful in time of trial to God who made his human nature. Jesus is called "faithful" (*pistos*) in the same sense as Moses: he is trustworthy, or worthy of the the people's trust; and the dative "to the one who made him" means "in the esteem of the one who made him." "Made" here refers to the exaltation of Christ to glory at his resurrection (cf. Acts 17:31). As Moses received authority in all God's house, so Jesus received at his resurrection authority over the whole household of God, in fulfillment of 1 Chr 17:14, to which the author of Heb is alluding.—J.F.Bl.

319. A. VANHOYE, "Longue marche ou accès tout proche? Le contexte biblique de Hébreux 3,7—4,11," *Biblica* 49 (1, '68) 9-26.

In Heb 3:12—4:11 the author comments on Ps 95. He has in mind, not the Hebrew text of the Psalm with its references to Massah and Meribah, but the LXX which suppresses these references and alludes instead to the Israelites' refusal to enter Canaan in Num 14. The author of Heb is not comparing Christian existence to a long wandering in the desert, but to an invitation to enter soon into the promised land. The eschatological perspective of Heb is short.—J.F.Bl.

320. ANON., "A Lawyer Looks at Hebrews 9:15-17," *EvangQuart* 40 (3, '68) 151-156.

A testament is unilateral, a covenant bilateral. Considerations of context and historical background indicate that the *diathēkē* of this verse is a covenant and the *diathemenos* is a covenanting party. The writer of Heb was emphasizing the following points. (1) Hebrew Christians had entered into a covenant relationship with God which (after Exod 24) involved God and his people as living parties entering into mutual solemn commitments. (2) The covenant involved the death of a sacrificial victim representative of each covenanting party. (3) Still, the parties must live to perform the terms of the covenant.—S.E.S.

321. J. SWETNAM, "Sacrifice and Revelation in the Epistle to the Hebrews: Observations and Surmises on Hebrews 9,26," *CathBibQuart* 30 (2, '68) 227-234.

Beginning from the observation that there seems to be a connection between sacrifice and revelation in such OT passages as Gen 15; Exod 12:1—13:16; Jdg 6:17-24; 1 Kgs 18:21-39, the article attempts to elucidate Heb 9:26 ("once and for all, at the closing of the ages, for the annulling of sin, through the sacrifice of himself, he [Christ] has been made manifest") by surmising that there is a NT "category" in which sacrifice and revelation are associated. This surmise is based on observations regarding Rom 3:25 and Apoc 4:1. The suggestion is made that in Heb Christ is portrayed as having been manifested or "revealed" in a cult sacrifice. This suggestion is then applied to Heb 12:24-25 in an attempt to understand the meaning of "blood speaking."—J.S. (Author.)

322. F. BOVON, "Le Christ, la foi et la sagesse dans l'épître aux Hébreux. (Hébreux 11 et 1)," *RevThéolPhil* 18 (3, '68) 129-144.

Heb 11 tells what some ancient worthies achieved "by faith." The tradition behind this chapter and Heb 1:1-4 comes from the wisdom movement in Alexandria. Various wisdom writings similarly list ancient worthies and their accomplishments; Heb 11 is related to them both in form and in doctrinal emphasis—especially to such a list in the Wisdom of Solomon.

In Heb 1:1-4 the writer transfers to Christ traits attributed to wisdom. Philo distinguished between divine and human wisdom: the wisdom notion reflected in Heb 1 is divine; that reflected in Heb 11 is human. Divine wisdom, at first an attribute of God, eventually became hypostatized; then Wisdom (now personified) became associated with the processes of creation (thus the implication of pre-existence). The background of Heb 1 is the kind of wisdom speculation reflected in Prov, Sir, and Wisdom of Solomon. A similar transfer of attributes of wisdom to Christ occurs in Col 1:15-20, in Mt, in Jn 1, and in Justin Martyr; the rabbis transferred attributes of wisdom to Torah. In Heb 1 Wisdom (upper case) becomes Christ; in Heb 11 wisdom (lower case) becomes faith.—R.E.T.

323. J. D. ROBB, "Hebrews xii. 1," *ExpTimes* 79 (8, '68) 254.

The NEB translates *agōn* in Heb 12:1 as "race," thereby following a tradition begun in 1557 by the popular Geneva Version. Previous versions and lexical evidence indicate the proper translation should be "fight" or "struggle."—P.J.F.

324r. [Heb 13] F. V. FILSON, 'Yesterday,' [cf. *NTA* 12, p. 140; § 12-991r].

J. BLIGH, *HeythJourn* 9 (3, '68) 325-326.—F's argument that "yesterday" in Heb 13:8 refers to the recent events of salvation-history does not stand because vv. 7-9 are a chiasm in which the formula of v. 8 affirms the immutability of the gospel message. Further, it is *possible* to read the text of Heb, as F does, in such a way that the author is opposed to the Eucharist (as often understood) and to a Christian priesthood, but one must read it with respect for tradition expressed in the canon.—G.W.M.

Catholic Epistles

325. R. M. COOPER, "Prayer, A Study in Matthew and James," *Encounter* 29 (3, '68) 268-277.

Though it is often neglected or disparaged, Jas possesses its own valuable Christian theology, many points of which have been compared with Mt. The doctrine of prayer, Christian but rooted in Judaism, is a key parallel between Jas and Mt. It is linked with understanding (*synienai*) in Mt and with wisdom (*sophia*) in Jas and Mt: it is "a surrender of self to the Messiah and/or his Gospel in which the will of the praying person is imbued with that understanding which is man's best appropriation of God's truth."—G.W.M.

326. R. B. WARD, "The Works of Abraham. James 2:14-26," *HarvTheolRev* 61 (2, '68) 283-290.

The *erga* of Abraham have traditionally been interpreted as the offering of Isaac (Jas 2:21), but this interpretation involves a number of difficulties. Rather, it is suggested that the *erga* of Abraham refer to his acts of mercy, especially his hospitality as seen in the Jewish haggadic tradition based on Gen 18. The parable in Jas 2:15-16 is reminiscent of this tradition; having

employed this parable, the author of Jas would not need to explain further the *erga* of Abraham, any more than he would have to explain his *pistis*. The offering of Isaac would then be understood—as in Jewish tradition—as the testing of Abraham, i.e. when he was acquitted. Following this interpretation Jas 2:14-26 follows rather naturally the exhortation of 2:12 and the aphorisms of 2:13.—R.B.W. (Author.)

1—2 Peter, cf. § 13-273.

327. C. BLENDINGER, "Kirche als Fremdlingschaft (1. Petrus 1,22—25)," *CommViat* 10 (2-3, '67) 123-134.

1 Pet is instructive for all who seek to reform the church today. The epistle pictures Christians as aliens living in the world. This idea of an alien resident occurs in the OT. Abraham describes himself as a stranger and sojourner among the Hittites (Gen 23:4). Israel was such during the stay in Egypt; and even when she entered the Promised Land, it was the Canaanites and Jebusites who held the fortified cities. The just man thinks of himself as a sojourner (Ps 39:12), and Jesus had nowhere to lay his head (Lk 9:58). It is against this background that Peter addresses his converts as alien residents and instructs them how they should behave: they should be sober, obedient and patient (2:11-20).

Being a resident in a foreign world is the negative part of the Christian's life. The positive part is found in the concept of rebirth (1 Pet 1:22-25). Rebirth was a common doctrine of the mystery religions in which various rites signified a new birth and immortality. In 1 Pet, however, the rebirth is by the word which leads to a process of self-understanding. Thus rebirth presents the positive side of *paroikia* (sojourning). Christians belong, not to the world, but to God. Finally, the foregoing ideas are applied to present-day conditions. The church must live as a stranger in the world but at the same time manifest true love in all its aspects which include charity toward unbelievers and involvement in social problems, etc.—J.J.C.

328r. R. BULTMANN, *Die drei Johannesbriefe* [cf. *NTA* 12, p. 398].

G. BORNKAMM, "Vollendung eines Lebenswerks," *EvangKomm* 1 (6, '68) 347-348.—Not spectacular or extensive history-of-religions materials, but rather extremely careful and sharp exegesis itself characterizes this brief commentary on 1—3 Jn. 1 Jn reflects use of the Gospel of John although it has turned the contrast between the revelation and the world into the inner-Christian contrast between true and false teaching. Bultmann analyzes several redactional levels; he thinks the letter originally ended at 2:27. 2 Jn is considered purely fictitious, in contrast to the important 3 Jn which Bultmann, following Käsemann, sees as reflecting tensions between the *episkopos* and the *presbyteros*.—W.G.D.

329r. J. C. O'NEILL, *The Puzzle of 1 John* [cf. *NTA* 11, pp. 278-279; § 11-1144r].

I. DE LA POTTERIE, *Biblica* 49 (1, '68) 137-139.—Summary. The author's claim to have solved three enigmas of 1 Jn (structure, sources, object of the polemic) is not sustained by the data he adduces nor by his arguments. His position on the structure of the letter is the most paradoxical; the literary criticism he employs is scarcely more convincing; and his identification of John's adversaries with his correspondents hardly squares with John's clear distinction of them. O'N's ingenious theory remains conjectural, even tolerably improbable. The value of the book is that the data it presents lends support to a Jewish, not a Gnostic, background for 1 Jn.—S.E.S.

1 Jn 1:1, cf. § 13-231.

330. M. DE JONGE, "'Geliefden, laten wij elkander liefhebben, want de liefde is uit God' (I Joh. 4:7)" ['Beloved, let us love one another, for love is of God' (1 Jn 4:7)], *NedTheolTijd* 22 (5, '68) 352-367.

In this historical-exegetical study examination is made concerning how and from what concrete situation the author of 1 Jn thinks about love. (1) It seems that he and his readers are concerned with people who consider themselves as very spiritual and already participants of the realm of the Spirit; they are false teachers who deny the manhood of Christ and his death on the cross, who condemn the commandments and disregard the less perfect brethren. (2) Against this kind of men 1 Jn emphasizes that "to know God" has always to be connected with the observation of God's commandments, especially with the one and all-embracing new commandment to love, which is also old because it goes back to Jesus' first proclamation, and because (as perhaps may be concluded from 3:11-12) it was in force from the beginning of mankind. (3) This love has many aspects; it was manifested by God to us and is operated by God in us; but it is also human love toward God, which however can only be true and really proved by concrete love of one's neighbor. (4) The neighbor is in the first place certainly the brother, the fellow Christian; but the author of 1 Jn, as 2:1b-2 suggests, does not exclude the others.—J.L.

Apocalypse

331r. C. BRÜTSCH, *La Clarté de l'Apocalypse*, 5th ed. [cf. *NTA* 12, pp. 260-261].

A. FEUILLET, *RevBib* 75 (1, '68) 116-126.—The work is considerably expanded; its bibliographical completeness and objectivity are noteworthy. (1) The translation is quite literal and the commentary pastorally oriented. The latter might have been enriched by summaries of difficult passages. (2) The exegetical notes are very carefully wrought. A series of examples show, however, that they sometimes fail to give full weight to the OT sources used in Apoc and transformed by the author. (3) There is a series of complementary

notes dealing with the Apoc in art, literature, the history of interpretation, unusual interpretations and the like, most of it not essential to understanding the book. (4) Finally, the “notes documentaires,” which deal with a variety of topics, are sometimes of great importance, notably, e.g., the one on Apoc and mythology. The note on the structure of the book, however, is much too brief and fails to integrate the structural elements. This may be done through the recognition that 21:9—22:6 is the culminating scene toward which everything else points in a series of prophetic visions.—G.W.M.

332. M. V. ORNA, “Time and History in the Apocalypse,” *CrossCrown* 20 (2, '68) 184-200.

The reason for the different concepts of time and history in OT apocalyptic and the Apoc of John is that between the times of composition God intervened in history in the Christ event. The appearance of Christ is the unique and decisive event which permeates the whole fabric of history, giving each event a unique eternal significance. The Apoc of John is the prototype of a new theology of history, different from the Greek *chronos*-concept and the Jewish *kairos*-concept. The beginning, center and end of history transcend spatial concepts of time and history, and so the “process eschatology” of the Apoc is less the result of John taking a “celestial vantage point” on the old creation than of a transfer of every human value to a completely new creation. Since creation has time as its measure, with the new creation there comes into existence a new time also. Texts which suggest this include 2:17; 3:12; 5:9; 14:3; 21:1 ff. Thus, when the seer is told to “come up hither” (4:1) he is being invited to pass over into an essentially new vision of a new creation, not merely to view creation from a celestial aspect, because the intervention of the Christ-event has caused a transition from one mode of being to another: “. . . for the former things have passed away. And he who sat upon the throne said: ‘Behold, I make all things new’ ” (21:4-5).—J.W.H.

333. J. J. O'ROURKE, “The Hymns of the Apocalypse,” *CathBibQuart* 30 (3, '68) 399-409.

Using as criteria for determining hymnic material parallelism, solemn expression and grammatical inconcinnity, one may conclude that Apoc 1:4, 5, 8b; 4:8b; 7:12, 15-17; 11:15, 17-18; 19:5; 6b-8 came from pre-existing hymns. Other possible examples are found. Some of the pre-existing material was modified Christologically by the author of Apoc.—J.O'R. (Author.)

334. W. THÜSING, “Die theologische Mitte der Weltgerichtsvisionen in der Johannesapokalypse,” *TrierTheolZeit* 77 (1, '68) 1-16.

The Apoc with its visions of destruction and vengeance upon sinners does not seem relevant for modern man. However, a study of its structure discloses that the book's fundamental theme is that God takes into his hands control over all creation; he is the Lord of the world. No one can quarrel with this

theme, but one may be shocked at the manner in which God takes control, e.g. rivers flowing with blood. These images are exaggerated, but underlying them is a principle found even in the NT, namely: God is not mocked. The Apoc is not the whole of the NT but it points to the mystery of God.

By taking over the lordship of the world God reveals himself, but at the same time he remains hidden since his lordship is not completely manifest. In the Our Father we ourselves ask for judgment in the words "thy kingdom come"; and "hallowed be thy name" includes eschatology and the new creation. Consequently the judgment scenes of the Apoc have meaning for our time, and the letters of Apoc 2—3 are relevant for present-day readers. Yet God should not be conceived only as a God of judgment; he is also the God of promise as the two final doxologies (19:1 f. and 19:6-8) make clear. The exultation over the ruin of God's enemies is followed by the rejoicing over the wedding of the Lamb. God judges only to fulfill his promises.—J.J.C.

Apoc 19:13, cf. § 13-231.

335. J. HOFBAUER, "'... et regnabunt cum Christo mille annis' (Apc 20,5)," *VerbDom* 45 (5-6, '67) 331-336.

The "millenarist" passage of Apoc 20:5 refers to a period of invisible rulership by Christ which will precede the end. Men will still be subject to concupiscence, and will sometimes fall even into mortal sin, but the conversion of sinners will probably then be much easier than it is now.—J.F.Bl.

336. W. THÜSING, "Die Vision des 'Neuen Jerusalem' (Apk 21, 1—22, 5) als Verheissung und Gottesverkündigung," *TrierTheolZeit* 77 (1, '68) 17-34.

The dwelling of God with men is a future reality; the new heavens do not exist before the parousia. The meaning of the New Jerusalem is the personal fulfillment of the relation to God. The city is not merely a place where the glorified sons of God live; it is the perfected people of God itself. All the elements in the picture of the heavenly Jerusalem are found in the prophets, but the Apoc combines and sublimates them. Apoc 21 is God's proclamation; he makes all things new. The glorified man now has sovereign right over all because, fulfilled himself, he is completely sacrificed to God.

Between the present world and the New Jerusalem there is continuity and discontinuity: discontinuity because of the great change, continuity from the standpoint of God and man. The continuity from God's part is downward. God who was in the OT and who is to come is already here with his power and his promises. The continuity from man's part is upward. We say Amen to God who makes all things new. The emphasis is on God's new creation, the fulfillment of mankind as a whole. The riches the peoples bring into the city are their good deeds which the judge evaluates on the last day, and the men themselves also are the riches. Finally, the content of the Apoc is "I believe in eternal life." We should rejoice in our God whose riches and grandeur are depicted in this book and rejoice in Jesus Christ who is near.—J.J.C.

BIBLICAL THEOLOGY

337. J. C. BEKER, "Biblical Theology in a Time of Confusion," *TheolToday* 25 (2, '68) 185-194.

Today's man faces a confusion of too many possibilities. Theology shares this confusion. But what shall biblical theology be today? Too often it has neglected common sense which dictates that it be primarily and simply a reflection on the value and possibility of Bible study for the average man. "To everyone but the humorless specialist, it is simply comical that the science of hermeneutics, promoted to facilitate understanding, has reached a climax of unintelligibility." In comparison with the solid chair of NT studies, biblical theology seems a rocking chair. Indeed, much of what has recently passed for biblical theology is simply theological speculation, for which the epithet "biblical" is supposed to provide respectability.

The NT is primarily addressed to 1st-century problems and to neglect this produces the fallacy of immediacy. The biblical theologian is primarily an exegete interested in dialogue, which takes place in the context of the church. Honesty and text concentration, necessary for this dialogue, are too often neglected. The target for the biblical theologian is and remains the text itself in its context. The biblical theologian's task is not systematic but critical; his function is correlation not domination. One example of this critical function can be seen in the theological assessment of revolution: "Has recent theology placed so much emphasis on a realized eschatology of cosmic reconciliation that it has overlooked the dualistic components of New Testament eschatology and thus assumed the role of superior mediator without participation in the ongoing struggle, which demands Christian soldiers and martyrs?"

Above all, the biblical theologian must be concerned with a critical evaluation of scriptural spirituality. Modern students are looking for true models of commitment which they have not found in our collapsing world of the mighty word and the empty deed. Luther's *simul justus et peccator* must mean the willingness to demonstrate in one's own person, not the ready answer of the biblical or theological paraphrase, but the struggle of how to become a believer in the midst of one's own unbelief.—S.E.S.

- 338r. T. BOMAN, *Die Jesus-Überlieferung im Lichte der neueren Volkskunde* [cf. *NTA* 12, p. 402].

F. WIEDEN, *CathBibQuart* 30 (3, '68) 430-432.—Appreciative summary. The book is a happy blend of erudition and lucidity by a "self-described theological maverick" who takes advantage of the liberties which his chosen position allows him. Some of the most fascinating points are made in a context which relates the peculiarities of the Synoptics to "the then living traditions of Judaic and Hellenic Christianity." The book deserves the attention of experts and laymen.—S.E.S.

339. P. BRUNNER, "Der Wahrheitsanspruch des apostolischen Evangeliums," *KerDog* 14 (2, '68) 71-82.

No one can doubt that Jesus claimed unique authority in the kingdom and the role of judge as God's representative at the Last Judgment. Hence the gospel's claim to be believed is intimately connected with Jesus' own claims. Between the historical Jesus and the apostolic claim to belief there is a discontinuity unless one admits the influence of the Easter event. The gospel reveals that in Jesus' person and life God has incarnated his salvific activity from its very inception to its eschatological fulfillment. Therefore we must, because of the apostolic witness, believe Jesus as one whom God has raised from the dead and thereby we possess the truth which saves, or we may refuse to accept the testimony of the apostles, and we then have no lord of life, no forgiveness of sins, no salvation-history, no God.—J.J.C.

- 340r. H. CONZELMANN, *Grundriss der Theologie des Neuen Testaments* [cf. *NTA* 12, p. 267; § 12-1007r].

P. GRECH, *Augustinianum* 8 (2, '68) 391-392.—Brief summary. Praised with reservations. The drawback of C's method is that it interprets "historical" as "chronological" and fails to show the organic growth of a theology which is essentially one. The great merit of his synthesis is that it incorporates all the recent research on primitive confessions, creeds, hymns and catechisms, on the *Redaktionstheologie* of the Synoptics and on the theological developments of the post-Pauline church. Whether the book can be recommended as a synthesis of Christian biblical thought is another matter. C does not dare to assert anything positive if it has been questioned by even a minority of critics. The overall impression is that the author has taken great care to be up to date but has pushed his critical abilities too far.—S.E.S.

- 341r. ———, *Idem*.

G. STRECKER, *LuthWorld* 15 (3, '68) 237-241; *LuthRund* 18 (3, '68) 295-299.—Extensive summary in comparison with Bultmann's similar earlier work. The book is an event in contemporary NT research. "It reflects the stage of the present discussion which is marked by debate surrounding the problems raised by Rudolf Bultmann, and it carries the discussion further at important points." C puts more stress than Bultmann on the historical connection between Jesus and the kerygma by referring back to the facts of primitive Christian history. His section on "the Synoptic kerygma" shows the influence of recent redaction-criticism. The focal point of the book is the theology of Paul, set in the context of the history of theology (where the formative background is the Hellenistic church). The book is a top-notch orientation guide for all working on the NT. "Equally distant from both historical repristination and actualistic modernization," it demonstrates that the historical background of the NT is a constitutive element of primitive Christian theology.—S.E.S.

342r. O. CULLMANN, *Heil als Geschichte* [cf. *NTA* 10, p. 128; §§ 12-665r—666r].

K. KERTELGE, *TheolRev* 64 (3, '68) 214-218.—Summary and extensive critique. The book is very valuable despite several objections to its main thesis. The proof of the link between the events in the OT and the NT comes from the canon, i.e. from a presupposition of church history. C's salvation-history is really a literary history of the salvation-events in the canon he accepts. His explanation of the tension between the already and the not yet does not suffice to establish his concept of salvation-history. Salvation-history as one within general history is not assumed by the NT, according to which all history is determined by eschatology which finds its concentrated expression in the person of Jesus.—J.J.C.

343r. ———, *Idem*.

E. SCHWEIZER, *TheolLitZeit* 92 (12, '67) 904-909.—Summary. C is correct in insisting on the importance of not allowing the events of salvation-history to evanesce in a sort of "gnosis," and he rightly understands the principal saving events of the NT as a new creation, belonging to a qualitatively different era. His valuable reflections give rise, however, to a whole series of questions about, e.g. the relationship of the events to the history of their interpretation, the distinction between universally significant and locally significant events, and the like.—G.W.M.

344. J. L. DE VILLIERS, "Die Lewende God" [The Living God], *NedGerefTeol Tyd* 9 (2, '68) 82-94.

The exact meaning of the phrase "God is dead" should be determined more accurately. This theological development, however, calls for a closer examination of biblical evidence about the living God. The OT has an important contribution to make in this respect, which is often overlooked. In his dealings with his people, Yahweh reveals himself as the living one, as the God who acts. He is therefore invoked, proclaimed and praised as the living God. The self-designation "I am that I am" (Exod 3:14), typifies Yahweh as the one who is present in every situation, ready to take the initiative and to act.

In the NT, the same type of invocation formula is used in expressing solemn oaths (Mt 26:23). In Mt 16:16 a new element is introduced by Peter's messianic confession. The expression "Son of the living God" describes the unique relationship between Jesus and the God of the covenant: it is the God of Israel who speaks and acts in and through Jesus. This God has shown himself to be alive by raising Jesus from the dead (1 Thes 1:10). Heb, with its affinity for the OT, makes frequent references to the living God.—B.C.L.

345. G. W. H. LAMPE, "Secularization in the New Testament and the Early Church," *Theology* 71 (574, '68) 163-175.

Secularized Christianity certainly does not deny the divine, but it rejects the supernatural as this has been traditionally understood. The ancient dichotomy

of two realms, sacred and secular, is totally rejected. The world is one and indivisible. It is sacred in so far as it is recognized and treated as God's world, and it is secular in so far as it is apprehended and exploited without reference to God and without moral responsibility. Some claim that a secularizing motif runs through the entire Bible, but this is not entirely correct.

Creation and the incarnation are the two fundamental truths which make it possible for the Christian to avoid any kind of Gnostic dualism and to affirm the world as God's world instead of seeking to deny it and to escape from it. The central events of the gospel are rooted in the secular world, and the act of God in Christ is, in a sense, a secular event because it occurred in the actual history of the world and not in a private realm of ecclesiastical history. Christians from the beginning shared in the world's work and responsibility, and even the pagan governments were considered God's servants.

Yet the tendency in the NT toward secularization is balanced by others which contradict it. One is eschatology which expects a speedy and total destruction of this world and the creation of an entirely new world for the elect. *Kosmos* in the NT denotes the world of God's creation, which is good, or the world as polluted by sins and demonic powers and in rebellion against the Creator. The early Christians faced the world in this bad sense, but the distinction between the world as created and restored and the world as lying in the power of evil was never equated with the distinction between the church and those outside it. In the world the church acts like the soul in the body; Christians hold the world together. Moreover, the church embraces culture and thus reaffirms the value of the world in one most important aspect.—J.J.C.

346. L. MALEVEZ, "Foi existentielle et foi doctrinale," *NouvRevThéol* 90 (2, '68) 137-154.

In the Synoptic Gospels the faith which Jesus requires from sick or troubled disciples is existential and personal. In virtue of this twofold characteristic there is explicitly demanded a faith that God's saving power is present and active in this Jesus, applying itself determinately and concretely to the personal miseries of this particular unfortunate disciple. The authenticity of this faith is proved by the rigorous specification of the object over which faith is triumphing.

Later Christian theology, beginning with Paul, has unfolded the over-all doctrinal content and the universal character of faith. In Paul the distress from which faith saves men is not particularized as in the Synoptics; rather it is the total incapacity in which all men find themselves with respect to salvation.

In a faith that is authentic and not a mere superficial recitation of abstract truths, men must first experience their radical distress and powerlessness; this vital, although obscure, awareness of their congenital poverty of spirit conditions the possibility of doctrinal faith. To believe is to triumph over the misery which we experience and the despair that presses on us by confessing that salvation is possible from God and from his goodness and power alone. Thus

doctrinal faith acquires authenticity on the basis of an experience of distress over which that faith in God renders us victorious.

In this light the existential concept of faith of the Synoptic Gospels, notwithstanding its limitations, still teaches us profitable lessons. The grace of faith which the Spirit gave these disciples triumphed in them not only over the distress common to humanity but also over their personal misfortunes. Such a faith can have a greater authenticity, a deeper confidence that God is resurrection and life, a fuller surrender of self to God's power and mercy. Moreover the personal miseries which the individual dolorously experiences keeps alive the sense of distress and infirmity common to all men in the sphere of salvation.—F.X.L.

347. R. MARLÉ, "Début d'une ère nouvelle dans la théologie protestante allemande?" *Études* 329 (7, '68) 287-298; "Comincia un'era nuova nella teologia protestante tedesca?" *CivCatt* 119/3 (2835-36, '68) 214-225.

A survey of trends in contemporary German theology, much of it biblical, centering around the Post-Bultmannians and around W. Pannenberg and J. Moltmann.

348. H. M. MORRIS, "Biblical Naturalism and Modern Science," *BiblSac* 125 (499, '68) 195-204.

By and large, God's laws are adequate in the present cosmos. His written word is complete and sufficient, and miracles are rarely, if ever, warranted today. However, providential miracles, i.e. those which intervene in the natural processes as an answer to prayer, are not uncommon today. But creation miracles, i.e. those which contravene basic natural law, must surely be justified by highly unusual and urgent circumstances.—J.J.C.

349. E. PENONZEK, "Scripture's Light on Salvation," *LouvStud* 2 (2, '68) 173-177.

An appreciative précis of O. Cullmann's *Salvation in History* (1967).

350. H. SCHLIER, "The Chief Features of a New Testament Theology of the Word of God," *Concilium* 33 ('68) 9-19.

Jn 1:1 ff., 14 is the basis of all NT speaking about the word of God (see also Heb 1:1; Acts 10:36 f., etc.). The event of God's word took place in Jesus. In the NT, though, what is meant by the word of God is also and above all the apostolic proclamation, i.e. the gospel. Rom 10:17 indicates a relationship between this word and Jesus as the Word. Paul (Gal 1:11 ff.; 2 Cor 4:6), John (15:26; 16:13; 14:26; 15:20; 17:20) and Luke (Acts 10:40; 9:22, 26, etc.) give a basis for understanding this process of the Christ-event, the hearing about it, and the faith response. Further, mission and ministry are closely connected with this word of God in its very origin (cf. Rom 1:5). God's word takes the one who proclaims it into its ministry, wherein personal surrender

to the gospel is required. It is through God's Word in the word of men that salvation comes to meet men. The gospel is also a *dynamis* (Rom 1:16; cf. 2 Cor 4:2 and 2 Tim 1:10 f.) experienced in faith and thus in hearing and accepting obedience. In the apostolic word, God's Word has become definitive, and as such determines the present eschatological time. This Word is not only established and preserved in homologetical, catechetical, liturgical, juridical and scriptural traditions, but also and above all perpetuated in the continuing proclamation of the church (cf. 1 Pet 4:10 f.).—S.E.S.

351. H.-H. SCHREY, "Zwischen Orthodoxie und Häresie. Die doppelte Verantwortung unseres Redens von Gott," *EvangKomm* 1 (5, '68) 250-256.

Speaking about God involves a twofold responsibility. We must speak responsibly about God so that modern man may be struck by that which unconditionally concerns him. This is the kerygmatic problem. There is also the ecumenical dimension: the dialogue speech about God which concerns all men who are aware of the current world situation.

Beginning with Bultmann's essay of 1925, "What sense is there in speaking of God," we can see the various dimensions of this discussion. Theology has at times focused on the centrality of God's being in his revelatory work. Then faith is the center of theology (Ebeling). Then there are those who stress the centrality of love which leads them to conclude that God's presence is wherever love happens (H. Braun). Finally there is a third group which stresses hope (Moltmann) and in this group social ethics has been most predominant, and here also one sees most clearly the potential as well as the risk of dialogic theology. By selections from the major writers of contemporary theology it can be seen how theology has sought to walk the path between orthodoxy and heresy as it seeks to speak in a responsible way about God.—W.K.

352. H. SCHÜRMANN, "Neutestamentliche Marginalien zur Frage der 'Entsakralisierung.' Der Haftpunkt des Sakralen im Raum der neutestamentlichen Offenbarung," *Seelsorger* 38 (1, '68) 38-48; (2, '68) 89-104.

In speaking of her worship, the apostolic church carefully avoided sacral concepts and terms for places, times, rites, objects and persons. On the other hand she applied these concepts and terms to objects considered unsacral and profane, thus indicating that neither in natural religion nor in the OT has worship any future. The OT cult is fulfilled in the Christ-event. This NT desacralizing did not seek a purely ethical service of the world. Quite the contrary, it strove to have all life governed by the Spirit.

The attitude of the NT toward the sacral can well be understood from a consideration of the Eucharist. Here two actions, eating and drinking, are taken out of their ordinary setting and given a religious meaning. The Eucharist cannot be integrated into any ordinary meal, not even a feast. The Eucharistic signs proclaim the death of Jesus, and through them the eschatological (other) world of God becomes evident. Further, the NT speaks of the glorified Lord

as present among his own and showing himself in signs. This personal encounter occurs through signs in which the Lord addresses his followers and is seen by them. A one-sided theology which would limit belief only to hearing atrophies worship, creates a void in faith and empties the churches. The Christians can "see" the Lord (cf. 2 Cor 3:7-18; Jn 1:14); his presence should be manifest in a festive manner, and those who represent him should be garbed accordingly.

Today liturgical solemnity is perhaps best effected by the absence of pomp and display and by a simplicity which reflects the abandonment and death of the Lord. Certain signs portraying the Lord's glorification may be appropriate for an age of faith, but these could be omitted in a secularized society which views these signs as remnants of a dead sacral culture and as lacking valid appeal. A concluding note distinguishes between sacral in the wide and in the strict sense.—J.J.C.

353. E. SCHWEIZER, "Variety and Unity in the New Testament Proclamation of Jesus as the Son of God," *AusBibRev* 15 (1-4, '67) 1-12.

Attached to the same words, Son of God, two different NT images are evidenced. The first: a Palestinian concept of a Davidic messiah, adopted by God on Easter (Rom 1:3-4; Acts 13:33) which begins his lordship over the church, or at his baptism (Mk 1:11 par) or at his birth, for there is early evidence of his divine power or commission. The second: a Hellenistic concept of the eternal Son prefigured in the Logos or wisdom of Alexandrian wisdom literature (Gal 4:4-5; Rom 8:3-4; Jn 3:16-17; 1 Jn 4:9). Both images signify that belief in Jesus as God's Son means living in a new world under a new lordship, where Jesus reigns and asks for our obedience, so that foreign powers are deposed. We should use patterns familiar to our own countries, but remain open and listen to each other for our mutual correction.—P.J.F.

354. G. STASSEN, "The Faith of the Radical Right and Biblical Faith," *Rev Exp* 65 (3, '68) 315-334.

"With striking accuracy, the peculiarities of the radical right parallel the peculiarities of gnosticism. The experience at the root of the radical right seems to be the gnostic experience." The central themes of biblical faith can defend the church against further infiltration by the new gnosticism.—S.E.S.

355. W. J. v. D. MERWE, "Die Verheerliking van God as Sendingmotief" [The Glorification of God as Motive for Missions], *NedGerefTeolTyd* 9 (2, '68) 65-69.

The fundamental motive for missions must be the glorification of God. The OT songs of praise to God often exhibit an eschatological expectation of God's future glory. The NT describes how the glory of God is revealed in Jesus Christ. It is now possible for those who have a new life and who are a new creation in Christ to praise God. Only in Christ, himself the glorified one, is the church able to fulfill its missionary task to the glory of God.—B.C.L.

356. I. BECK, "Sakrale Existenz. Das gemeinsame Priestertum des Gottesvolkes als kultische und ausserkultische Wirklichkeit," *MünchTheolZeit* 19 (1, '68) 17-34.

Emphasis in the Second Vatican Council upon the common priesthood of the faithful (*Lumen Gentium*) raises the question regarding its actual and specific character and its exercise in both cultic and extracultic dimensions. The cult as expression of man's access and response to divinity provides the sacral sphere of the origin of priesthood. However, OT and NT indicate that not only Temple, sacrifice and priest belong to a separated and holy sphere, but also the entire people of Israel is holy and possesses priestly character. Ancient tradition (Exod 19:6) designates Israel as a "kingdom consisting of priests" (*mamleket kōhānīm*) sanctified not only for cultic but also extracultic responsibility (fulfillment of the Law). Isa 61:5-6 develops this thought in regard to Israel's relation to the Gentiles. 1 Pet 2:9, within a cultic context and spiritualized cultic terminology (Temple, priesthood, sacrifice), quotes Exod 19:6 in connection with Isa 43:21 and interprets priestly sacrifice in the direction of God-pleasing life. Similar applications of cultic terminology to the Christian community's life in Christ occur also in the Pauline literature (1 Cor 3:16 f.; Eph 2:20; Rom 12:1; 15:16; Phil 2:17; 4:18; 2 Tim 4:6), Heb and Apoc. In the NT the exercise of this common priesthood is related to the reality of baptism, but not explicitly to the cult. This latter aspect is developed in the subsequent period beginning with *1 Clement*. The eventual distinction made between the common priesthood of the faithful and the hierarchical priesthood consists in the fact that the former primarily concerns a holiness and a sacrificial dedication to God with Christ comprehending the whole life as a sacral mode of existence. This is not restricted to the cultic sphere as is the latter hierarchical priesthood which is officially commissioned to the service of the people of God.—J.H.E.

357. P. BERRYMAN, "The Christian Community as Pentecost," *Continuum* 6 (1, '68) 31-40.

Luke's description of the genesis of the Jerusalem community is a theological prototype of the church universal. Pentecost was characterized by proclamation, conversion and brotherhood. Individuals are called from the world to form the church. But the church is essentially a thing that happens, and it does so on the local level. Humanists today contend that the fulfillment of human potentialities is the mission of man, not the church. The church must specialize. It is that place where together men confess the lordship of Jesus. Such a church is characterized by awareness, thanksgiving, brotherhood and witness. Jesus gave himself for others; so, too, should the church for such is its essence and function. Reflection on the church today begins with the local, not the universal, community. The super-organization can be a sign only insofar as it serves and

unifies the local communities. The bulk of the local community's activity will be evangelization, liturgy, and humanistic, social and ethical areas. This ecclesiological ferment frees us from many past "religious hang-ups that have so often insulated us from the real issues. . . ."—R.P.H.

358r. J. COLSON, *Ministre de Jésus-Christ ou le sacerdoce de l'Évangile* [cf. *NTA* 11, p. 162; § 12-674r].

E. FIORENZA, *TheolRev* 64 (3, '68) 219-220. Summary. C believes that in the NT the OT priesthood has been spiritualized much in the way that Qumran has spiritualized the ancient Jewish worship. However, the NT stresses the eschatological fulfillment through Jesus Christ and "Christologizes" rather than spiritualizes OT cult concepts.—J.J.C.

359. J. DUSS-VON WERDT, "What Can the Layman Do without the Priest?" *Concilium* 34 ('68) 105-114.

The NT evidence suggests a variety of community orders and therefore the hermeneutic value of passages indicating a tradition of uniformity becomes a problem. What the layman can do without the priest or, positively, what the priest alone can do, cannot be answered in biblical terms. 1 Pet 2:9 calls the totality of the people of God "priesthood." The NT knows no "special" priesthood within the communities. But if there is to be a legitimate, special ministry to the community, it will exist only within the scope of the universal priesthood. In Paul, everyone can do that to which he has been called, that which has been given him through the charism. From the Pastorals and 1 Cor it is clear that the apostolic church is aware of several possible community orders, at least of those with and those without ordained persons. Corollaries are then drawn for concrete situations in the church today.—S.E.S.

360. A. EHRHARDT, "A Biblical View of the People of God," *AmEcclRev* 159 (2, '68) 126-138.

Popular Christian use of the term "people of God" for the church, which is often incorrect, must come to terms with the OT meaning of it as applied to Israel. In the NT the use of *laos* in Heb, especially to designate the cultic community, suggests a proper understanding for Christians.—G.W.M.

361. J. ERNST, "Amt und Autorität im Neuen Testament," *TheolGlaub* 58 (3, '68) 170-183.

Although the precise modern notions of "office" and "authority" are not found as such in the NT, they are at core biblical. Every office originates in Jesus Christ in whom alone power and office completely coincide. Although the apostolic office was unrepeatable, that part of it which concerns the direction and upbuilding of the church was handed on through actions meant to be understood as a transmission of power and conferring of the Spirit.

The NT itself varies greatly, from the early Pauline communities emphasizing a multiplicity of charisms, to the late Pastorals speaking about offices as institutions with authority. Specific circumstances of salvation-history, practical community needs and inherited traditions were determining factors in the development of the particular offices. In interpreting these phenomena, inadequate historical information allows great room for theological presuppositions. Certain premises would make one see the process as that of free charismatic communities gradually being displaced by the juridical church; but one who begins with the idea of divine guidance will conclude that God, in founding the church through Jesus, also willed to have church office and through it the administration of spiritual power.—R.J.D.

362. V. J. FORERO GALVIS, "La Iglesia en el Plan Salvífico," *Mysterium* 25 (83, '67) 259-274.

Planned by God from all eternity, the church existed in germ in the creation of Israel as the people of God. It had its roots in the faithful remnant which was to be saved from the mass of infidelity, and it was established as the body of Christ by the shedding of the Savior's blood. Thus the church as the people of God became the perfect realization of God's designs for the salvation of mankind and was the fulfillment of his plans for the history of the world.—J.J.C.

363. H. GRASS, "Das Christus-Zeugnis der Schrift und die Einheit der Kirche," *EvangKomm* 1 (7, '68) 375-381.

The diversity found in the NT Christology is examined, and the formula of belief adopted by the World Council of Churches is studied and found to need correction or addition in some points. Originally the unity of belief consisted in that all agreed Jesus was sent by God and is the Savior given us. Despite present agreements, we must not give up the quest for unity of Christology, and certain proposals for achieving this aim are set forth.—J.J.C.

364r. P. GRELOT, *Le ministère de la Nouvelle Alliance* [cf. *NTA* 11, p. 380; § 12-678r].

J. SWETNAM, *Biblica* 49 (1, '68) 139-142.—Summary. The book offers a brief, clear and interesting discussion of the NT ministry. Happily, G discusses methodology and concludes that "Tradition is necessary for clarifying the data of Scripture, but Scripture is the touchstone for Tradition." But was recourse to the tradition necessary in the 1st century? And is the resultant plausibility a sufficient guarantee of truth? In at least two instances, discussed here in some detail (the tradition of the holy war imagery and that of the synagogue), the NT is not fully intelligible except in the light of the OT which it replaces and brings to fulfillment.—S.E.S.

365. A. KERRIGAN, "The Biblical Commission on Episcopal Collegiality," *EuntDoc* 20 (1-2, '67) 15-28.

In the process of drafting the Dogmatic Constitution on the Church for Vatican II, the consultors of the Pontifical Biblical Commission resident in Rome were asked to give their opinion on certain crucial texts. They answered that Scripture alone does not prove that the pope and the bishops constitute a college in the same way as did Peter and the apostles, that the power of "binding and loosing" is the same in Mt 16:19 and Mt 18:18, that it is not certain the phrase signifies supreme and full power over the whole church. The replies of the Commission alerted the Fathers of the Council to the importance of tradition with regard to the doctrine of collegiality.—J.J.C.

366. W. KRUSCHE, "Missio – Präsenz oder Bekehrung?" *KerDog* 14 (2, '68) 119-140.

Conversion and presence are two answers to the question of the church's mission, but they are not mutually exclusive. If understood in the biblical sense of conversion to Jesus Christ whom God in his love sent into the world to save it, conversion in many points resembles presence. Presence means that the church is in the world as its partner, sometimes silent, suffering with men and seeking to understand their needs and essentially committed to the betterment of society. This function of the church should be stressed at the present time. Though a synthesis may not be easy, both conversion and presence belong to the essence of the church's mission.—J.J.C.

367. C. O'GRADY, "The Holy Spirit and the Church," *Furrow* 19 (8, '68) 439-452.

The church must be understood as having both divine and human aspects. The doctrine of the Holy Spirit as presented in the NT has broad implications for the life of the church and its understanding of itself.—G.W.M.

368. J. J. O'ROURKE, "Women and the Reception of Orders," *RevUnivOtt* 38 (2, '68) 290-298.

Because of the speaking of wives rather than women in general, 1 Cor 14:34-35; 11:3-15; 1 Pet 3:7; 1 Tim 2:11-12 do not seem to rule out the possibility of women being ordained priests. Gal 3:28 may support such a conclusion. The Catholic magisterium seemingly has made no definitive pronouncement.—J.O'R. (Author.)

369. Š. PORÚBČAN, "The Consciousness of Peter's Primacy in the New Testament," *Archivum Historiae Pontificiae* 5 ('67) 9-39.

A better understanding of the chronological stages in the growth of the NT allows us to examine anew the awareness of Peter's primacy within the NT itself. Peter's peculiar position in the church and within the apostolic college (though not an explicit "primacy") was present from the very beginning. This

is evidenced by an examination of the texts concerning the conferral of his name. Yet during the first 15 or 20 years it was not particularly stressed nor explicitly stated. Peter simply appears as head and chairman of the apostolic college of the Twelve which then ruled the church. Still, even though the number of apostles slowly diminished, it is clear (from the accounts of Paul's trips to Jerusalem in Acts and Gal) that in the years A.D. 40-50 the apostolic college still ruled the church from Jerusalem under Peter's guidance and leadership. Peter and *some* of the Twelve were sufficient to represent the apostolic college and express its full authority in governing the church.

Once Peter left Jerusalem, though, the question became acute whether he, even alone, could speak and act in the name of the apostolic college. An examination of the relevant texts in Mt and Lk clearly establishes Peter's plenipotentiary authority in the church. These texts (contra Cullmann) cannot be understood unless the primacy is conceived as an institution in the church and unless the bishop of Rome was the legitimate heir and successor of Peter. —S.E.S.

370. J. REMMERS, "Apostolic Succession: An Attribute of the Whole Church," *Concilium* 34 ('68) 36-51.

The dogmatic concept of "apostle" has two elements: (1) eyewitness to Jesus' resurrection and (2) a mission given by the risen one. Apostolic succession is an attribute of the whole church deriving from the universal mission of all baptized people. It consists of faith, witness, preaching and caring for the whole church. It becomes operative in the ever new and living confrontation of the church and all her members with the basic pristine witness of the apostles (i.e. the NT). This witness is the transmission of the Christ-happening, which establishes a personal salvation-community. The bearer of this tradition is the whole church and the agreement of the whole community of believers is the proof and the criterion of its authenticity. Here the Holy Spirit is operative; the presence of the Spirit of Truth, though, does not come about through the mediation of the hierarchy.

The apostolic succession is also a process of succession in the church's core mission (Acts 1:8). Through Christ's commission to his apostles, the apostolic mission of the church rests on the sacramental structure of the people of God as a whole. Hence treatment of the apostolic succession of the whole community should be given precedence over treatment of the hierarchical succession. —S.E.S.

371. B. RIGAUX, "The Twelve Apostles," *Concilium* 34 ('68) 5-15.

There is only a very tenuous link between *šāliah* and apostle. The term "apostle" is a creation of the primitive church. In Lk-Acts "the Twelve" have become "the apostles" and this substitution is the introduction of a new term rather than of a new fact. In Paul, Barnabas is recognized as an apostle and "the apostles" are probably a wider group than "the Twelve." Paul develops a real theology of apostle, grounded on vision, witness, election and mission.

The group of the Twelve (going back to the Galilean ministry) follows on the gathering of disciples and fits into the context of the substitution of a new Israel for the old. With this institution of the Twelve are associated election, vocation and mission. The apostleship is not a Pauline creation; the title "apostle" and the formula "the twelve apostles" date from the period following the resurrection, where they became loaded with all the significance contained in the formulas "the twelve disciples" and "the Twelve." These involved (1) having seen the risen Christ and (2) having been sent out by him. The creation of a group of Twelve and the apostleship in the early church is a theologically developing phenomenon, not just a question of names or bare facts.—S.E.S.

372. H. SASSE, "Apostles, Prophets, Teachers. Some thoughts of the Origin of the Ministry of the Church," *RefTheolRev* 27 (1, '68) 11-21.

These three offices of the primitive church pertain to the universal church, are commissioned directly by God and may not be transmitted by men. Other offices are local and are given by men, but still are "pneumatic" and "charismatic." While the distinction is sometimes unclear, apostles are logically and hierarchically first, for they witness the Word incarnate; prophets proclaim orally the word God gives them; *didaskaloi* interpret the written word. The church must distinguish between true apostles, prophets and teachers and false ones. As monarchical episcopacy rises and local congregations organize themselves after the example of Jerusalem, these offices continue in the local clergy, especially the bishop. This is the truth underlying Clement's dogmatic, not historical, description of apostolic succession (1 *Clem* 43 f.) and Irenaeus' list of the first twelve Popes (*Adv. haer.*, III, 3, 2).—P.J.F.

Eschatology

- 373r. J. ERNST, *Die eschatologischen Gegenspieler in den Schriften des Neuen Testaments* [cf. *NTA* 12, p. 267].

C. H. GIBLIN, *Biblica* 49 (2, '68) 309-311.—Summary. E shows a thorough acquaintance with most of the relevant German literature. The book will serve as a handy collection of opinions and sensible considerations of value to those interested in NT apocalyptic. But the treatment is overloaded with opinions often unrelated to the basic scope of the study. Further, a more penetrating exegetical and theological examination of several key passages is lacking. E does not pay enough attention to the specific theological perspective of each NT author. In treating 2 Thes 2, he should have noted the unique formulation (combined with other factors like the evidence of vv. 9-10) in order to strengthen his case for taking the adversary as a false prophet. Certain salient difficulties in interpreting the *katechon* of 2 Thes 2 are simply not faced. Again, in his handling of Apoc, the analysis of basic features of the text is deficient. Ultimately, the reasons for the diversity of these NT images do not really appear from E's study.—S.E.S.

374r. ———, *Idem*.

P. GRECH, *Augustinianum* 8 (2, '68) 395-396.—Summary. Praised. E's theory seems to be able to stand the tests of criticism, even though he has not gone into the hermeneutical problem and developed his study theologically. The dreary study of sources makes unsatisfactory reading, but the dissertation has achieved its end admirably.—S.E.S.

375. A. GRABNER-HAIDER, "Auferstehungsleiblichkeit. Biblische Bemerkungen," *StimmZeit* 181 (4, '68) 217-222.

For the Semite, man's life without a body is inconceivable, but Jesus' resurrection has added a new dimension to man's corporal existence. The risen Christ manifests himself as Lord and Savior of the world inasmuch as he transforms man's body and makes it like his own risen body.—J.J.C.

376. R. HAUBST, "Eschatologie. 'Der Wetterwinkel' — 'Theologie der Hoffnung,'" *TrierTheolZeit* 77 (1, '68) 35-65.

Eschatology has become a topic of primary importance. Both thoroughgoing eschatology and the total actualization of the *eschata* undermine the supernatural reality of Christ and the mystery of salvation and call into question many dogmas of the church. The inner unity of the divine salvific action is the presupposition of a Catholic theology of hope. Hope springs from faith, and Christian hope is founded on faith in Christ as the redeemer and mediator. Vatican II explains the relation between the present and the future elements in eschatology, a relation based upon the NT, but many prominent theologians question this unity and claim it is the work of a later editor.

The article surveys the various theories regarding eschatology with special attention to those of J. Moltmann, W. G. Kümmel and O. Cullmann, and then outlines the inner structure of a comprehensive Christian eschatology. Lastly, a study is made of the problem and the meaning of the imminent expectation of the parousia. Most Protestant exegetes believe that Jesus erred because he expected an imminent parousia. Some Catholic scholars ascribe his words implying an imminent parousia to the early church which had that expectation. Repeatedly Luke indicates that the eschatological fulfillment is not entirely postponed till the last day, e.g. the good thief will this day be with Jesus in paradise (Lk 23:43), the rich man's soul is demanded of him this night (Lk 12:30), Lazarus is carried after death to Abraham's bosom (Lk 16:22), and Stephen asks Jesus to receive his soul (Acts 7:60). Such imminent expectation does not go counter to eschatology. Rather the expectation of something imminent spurs men to fitting vigilance and activity.—J.J.C.

377. F. C. KUEHNER, "Heaven or Hell?" *ChristToday* 12 (19, '68) 24a-24x.

One of a series of supplements to *ChristToday*, called "Fundamentals of the Faith," the essay examines the NT evidence on death, judgment, retribution, hell and universalism.

- 378r. G. E. LADD, *Jesus and the Kingdom* [cf. *NTA* 9, p. 285; § 12-1034r].
A. L. MOORE, *The Parousia in the New Testament* [cf. *NTA* 12, p. 144; § 12-1039r].

M. RISSI, *TheolZeit* 24 (3, '68) 222-223.—Brief critique. Both books reach hasty conclusions and show a tendency to harmonize uncritically. Ladd's argumentation lacks a basic exegetical and form-critical investigation of the texts he adduces, which is especially evident when he attempts to reach the historical Jesus behind the tradition. Similarly, Moore's monograph is sadly in need of a more exact delimitation of the thesis that the NT witnesses and Jesus himself lived in imminent anticipation.—S.E.S.

379. G. R. LEWIS, "Biblical Evidence for Pretribulationism," *BiblSac* 125 (499, '68) 216-226.

"We may conclude that pretribulationism accounts for the relevant data regarding the tribulation, the first resurrection as it appears throughout Revelation, the Thessalonian epistles, the Olivet Discourse, and the passages on imminency. In any field, the scholar accepts the view which explains the greatest amount of relevant evidence with the fewest difficulties. It is not claimed that the position here set forth has no problems. But in the field of Biblical eschatology the complex data are most consistently and naturally understood in terms of a dispensational premillennialism and pretribulational rapture of the church."

380. J. MOLTSMANN, "Resurrection as Hope," *HarvTheolRev* 61 (2, '68) 129-147.

"What question(s) did or do the belief in immortality and resurrection answer? How do or did these concepts function in the minds and lives of men?" The vision of hope pertaining to the resurrection of the dead developed in late Jewish apocalyptic to answer the question of theodicy. Resurrection is the vindication of the justice of God.

Something happened in the resurrection of Jesus, but this "something" is historically unverifiable since the historian cannot work with the world as a totality, past, present and future. The resurrection is the main point of the future for the Christian, and cannot be filed away with the data of the past.

Only in the transformation of our own being is the meaning of the resurrection unlocked for us. The resurrection hope opens the future so that the present life with its suffering and death can be identified with as one's own. Man, however, does not find identity in this life by remaining isolated and in keeping his soul for himself, but only in going out of himself and becoming personally, socially and politically incarnate.

When God was questioned, Christian faith saw in Jesus, God incarnate. When man was questioned, Christian faith saw in Jesus, true man. Today, when the future is man's pressing problem, Christian faith discovers in God the power of a future that stems itself against the destruction of the world.—R.J.P.

381. W. PANNENBERG, "The Kingdom of God and the Foundation of Ethics," *UnaSanc* [NY] 25 (2, '68) 6-26.

Jesus' message relates ethics and eschatology in an abidingly pertinent way. A historical examination of man's search for "the good" points toward the future as the ethical object. An ethics based on *being* is preferable to an ethics based on *imperatives*. Jesus' ethical radicalism reflects his understanding of reality in terms of the coming kingdom while, at the same time, avoiding the perils of other-worldliness. The coming kingdom calls us to be "converted to the world" as in fact God, the power of the future, is "converted to the world." This argument is contrasted with that of 19th-century evolutionary optimism, and followed by an analysis of the terms love, freedom, equality and justice as these relate to the sovereignty of the kingdom in the social order. [From the summary in *UnaSanc*.]

382. W. SCHMITHALS, "Jesus und die Weltlichkeit des Reiches Gottes," *EvangKomm* 1 (6, '68) 313-320.

How is the worldliness of the reign of God (reality of the reign of God in this world) to be understood, in the light of both the NT's near expectation and contemporary *engagement* of Christians in the world? Jesus' preaching concerned not the dimensions familiar to late Judaism, what or how the kingdom would come, but was directed to its time: now is the time of God's coming to rule. When the end of the aeon did not come to pass, Christian theology decided that Jesus' "now" could only be a special, divine, kind of time, and so the great theme of theology and faith became only a section, the last section, of dogmatics. The eschatological salvation, peace and righteousness were projected into the future and the present world was placed under the sign of hope in God's future.

As means of safeguarding the transcendence of the kingdom, interpretation has given it a psychologistic or a utopian slant. The latter is the historizing interpretation of Marxism, Hegel or recent death-of-God theology; here kingdom is the goal of human progress, and its transcendence is given up.

But Jesus' teaching was fully apocalyptic, and the reign he proclaimed was not a human product. But the apocalyptic hope he *awaited* was experienced at Easter as *fulfilled*. The difference between Jesus and post-Easter Christianity is seen in that Jesus is not honored as the proclaimer but as the proclaimed, as he in whom God has acted to bring the kingdom. Hence God has established the "worldliness" of the kingdom, i.e. the presence of his reign within this life, which, however, is yet to be fulfilled. So the Christian lives in the world with the self-understanding of a citizen of the transcendent acting of God. The "revelation-as-history" movement, like the "theology of hope" or "of revolution," does not satisfactorily differentiate the actions of men from the otherness of God.—W.G.D.

383. O. SHIBUTANI, "The Kingdom of God and the Kingdom of Heavens," *KatorShin* 7 (1, '68) 62-92. [In Japanese.]

Where Mt 5:3 reads "kingdom of heavens," Lk 6:20 reads "kingdom of God." *Ouranos* (singular) is used in both OT and NT to replace the name of God. Mt's plural is a literal translation of the Hebrew (or Aramaic).

Basileia is used by the LXX to translate various words: *malkût* (territory ruled by a king), *mamlākā* (territory of the kingdom), *mamlākût* or *m^{el}ûkâ* (kingship or royal power). In rabbinic literature "kingdom of heavens" replaces "kingdom of God." *Basileia tōn ouranōn* is a literal translation of this expression and means essentially "kingdom of God."

In Judaism the expectation of God's royal rule on earth had strong nationalistic overtones. World history was divided into two ages: the present age, filled with evil, and the future age (called "kingdom of heavens"), ruled by God. The kingdom of God preached by Jesus transcends completely the political sphere. It is a pure gift of God for all men. It is already at hand, in the heart of man ruled by God. The church of Christ is the concretization on earth of this kingdom. It is a visible community whose head is Christ and in which full powers have been given to Peter. The church is a preparatory phase of the perfect future fulfillment of the kingdom to which various expressions of Jesus allude.—S.E.S.

Various Themes

384. ANON., "Dieu dans la nature et l'histoire," *VerbCaro* 22 (86, '68) 7-51.

The 1963 Montreal meeting of the Fourth World Conference on Faith and Order expressed the desire that a study be made of creation and redemption. After much discussion and several drafts the study developed into the theme of God in nature and history. The present text was drawn up by a team of theologians and scientists in 1967 and presented to the Commission on Faith and Order which met at Bristol.—J.J.C.

385. B. BOSCHI, "Il matrimonio nella S. Scrittura," *SacDoc* 13 (49, '68) 5-18.

The biblical evidence indicates that the sacrament of matrimony is the sacrament of human love and derives its value from the fact that it symbolizes the covenant between God and his people. As such, the greatness of matrimony consists in the union, fruitfulness and fidelity of the matrimonial partners.—J.J.C.

386. R. G. CRAWFORD, "The Holy Spirit," *EvangQuart* 40 (3, '68) 165-172.

A survey of the OT and NT data on the Spirit concludes that there are grounds for believing that the Spirit was regarded as a conscious agent in the OT but that his distinct personality is not affirmed. The NT shows an advance in that here there are grounds for the personal nature and activity of the Spirit.—S.E.S.

387. G. CRESPI, "Maladie et guérison dans le Nouveau Testament," *LumVie* 17 (86, '68) 45-69.

The NT accounts of sickness and cures can be divided into two groups. In the Gospels and Acts sickness and healing are directly connected with the Savior's pre-resurrection ministry. In 1 Cor and Jas the illnesses and cures are those of Christians. The first group concerns particularly the apostolate; the second group concerns the Christian community itself. However, both groups seem to have the same concept of illness and of Christ who performs the cures.

According to the NT, sickness is something which should be removed from the kingdom or something to be conquered by the Son who is life. The NT does not speculate on the causes of sickness, and the belief that God sends illness as a trial, so common in Christian tradition, finds little support in the NT.

A distinction between eternal and organic life is basic to the NT and is particularly prominent in Jn. Eternal life is concretely manifested in Christ's victory over the misfortunes which afflict man in his organic, social or economic life, because eternal life can be concretely manifested only where man is. But though man is here in this world, he has been promised another place. Hence sickness and cures are occasions through which Jesus signifies and causes symbolically to emerge that world which he proclaims and from which he comes.—J.J.C.

- 388r. O. DA SPINETOLI, *Maria nella tradizione biblica* (3rd rev. ed.; Bologna: Edizione Dehoniane, 1967), 368 pp.

E. RASCO, *Gregorianum* 49 (2, '68) 365-366.—There are many mistakes in names, spellings, and some inaccurate citations. A briefer and more restrained treatment of the subject would be preferable.—J.J.C.

389. H. DUESBERG, "Comment, selon l'Écriture, Dieu mène le monde. Les Alliances ou l'économie des interventions divines," *BibVieChrét* 80 ('68) 21-28.

Reflections on covenant as an expression of God's communication with men and on the consequent human response of faith.

390. H. DUESBERG, "La création ou la prise en charge du monde," *BibVieChrét* 81 ('68) 48-57.

The biblical cosmogony shows us a personal God, the sole creator of the universe who acts not from whim, but with wisdom orders all to its end and with fidelity maintains what he has created. Man's recalcitrance cries out for further divine intervention which is possible since God's transcendence does not render him indifferent and since his fidelity to man is better served thereby than by nature's stability. Yet both nature's stability and divine intervention (be it miraculous or unnoticeable) demonstrate divine providence in the face of which we should live in a continuous trust that all creation is for our welfare.—P.J.F.

391. A. DUMAS, "Bible et violence," *Supplément VieSpir* 85 ('68) 208-221.

Both violence and non-violence are commended in the Bible. Yahweh was the Lord of hosts, and with his blessing the people went into battle. Yet Jesus urges men to turn the other cheek. Between the OT and the NT there would seem to be an evolution in this concept of a holy war. At first the people are fighting alongside God and together with him. Then it is God who fights for the people and almost without them while they await the victory. Lastly, in the crucifixion, God is vanquished by men and for the sake of his people. There is a legitimate violence, one which punishes evil in order to uphold the law, and there is an illegitimate violence, one motivated by private vengeance. According to the Scriptures all violence should tend, not toward a definitive separation, but toward a fresh reconciliation.—J.J.C.

392. W. JENTSCH, "Erziehung und Bildung im Neuen Testament," *PastBlät* 108 (4, '68) 206-222.

Paul shows clear traces of Greek learning, but he was greatly influenced also by his Jewish training and he proclaims that he is taught (*paideuomenoi*) by the Lord (cf. 2 Cor 6:9). The Greeks emphasized the integral wholeness of education, but the essential flaw in their system lay in its principle that man is the ultimate measure of all things. Jewish education beginning with the OT insisted on discipline. The boy should listen and observe what his father does, and the latter was the catechist at home. Other Jewish teachers were the Levites, the prophets, the wise men and the rabbis. Paul proposes the *paideia kyriou* as the norm, and the relevant passage, Tit 2:11-15, has been treated by H. Niederstrasser in a theological pedagogical essay, *Kerygma und Paideia* (1967). His presentation needs to be supplemented. Finally, the relation between kerygma and *paideia* is a problem which each generation must seek to understand for itself.—J.J.C.

393. J. MÁNEK, "Vier Bibelstudien zur Problematik der sozialen Umwandlung," *CommViat* 10 (1, '67) 61-70; (2-3, '67) 179-182.

(1) The influence of Christ on history in the light of the Bible (Mic 4:2-3; Eph 2:14). The NT message is concerned, not merely with personal individual salvation, but also with Christ's impact on the course of history itself. (2) Table fellowship with Jesus; the word of God and bread (Lk 22:28-29; Acts 2:43-47). The centrality of table fellowship in the eschatological and social message of the NT indicates that the NT is not concerned exclusively with the spiritual dimension of human life. (3) Jesus and the poor (Lk 6:20b-21, 24-25; Mt 5:3). Jesus had a special predilection for his fellow poor, not merely the spiritually poor, and his life and teaching point to the need to live for others. (4) Jesus and the Law (Mt 5:17-20). The attitude of Jesus toward the Law is neither to do away with it nor to make it the principle of Christian life, but to show that Christian freedom is rooted in love.—G.W.M.

394. E. NARDONI, "El bautismo en los escritos del Nuevo Testamento," *Revist Bib* 30 (2, '68) 95-98.

Baptism is the salvific act of God in and for the church by which he brings salvation-history to its culmination. Through this sacrament men are incorporated into Christ, made members of the church and given the Spirit which vivifies them and spurs them on to develop fully the potentialities conferred in baptism.—J.J.C.

395. R. T. OSBORN, "What Is in a Name?" *StVladSemQuart* 12 (2, '68) 78-85.

The most pervasive symbol in Christian piety and practice, the name of Jesus, seems to have escaped express demythologizing by Bultmann and repudiation by the new radical theologies. What is in a name that makes it so important? Why did God exalt Jesus by making his name a name above every name? The name "Jesus" really tells us little about the man and as a merely distinguishing label it is hardly worth the ecstasy with which Paul utters it. But a name is also a sign of one's reality in his absence and a means of invoking his presence. And while it is true that a name is only a symbol, it is also just as true that the personal name is the only symbol; refusing to use a person's name denies his presence.

For Christians, the name Jesus invokes his presence and mediates his spirit, a presence and a spirit that has no name but "Jesus," unless it be "God." The name Jesus is a name above every name because it is a name for him who brings man to God and God to man. Christological titles make the same point. For Paul, Jesus is *the* name; no word more effectively evokes the meaning that Jesus has for the church. Jesus is the name above every name because it is the name of truth (thus John). Sin manifests itself in an uneasiness about the name "Jesus," because it implies the truth.

The hermeneutical problem (the so-called communication question) of language is not so much one of reconciling the 1st and 20th centuries, as one of reconciling the creator and the creature. The Bible says that Jesus is the truth, that God is in Jesus, that Jesus' name is above all others and the means by which God comes to man and man to God. Therefore the separation between Jesus and the modern church is not only hermeneutical but also hamartiological. It is also soteriological insofar as in the man Jesus the ultimate problem is solved.

There are some modern theologians who say we must find a new language for God and Jesus. We have ultimately, though, no other language. Christianity can turn from the name and the man Jesus only if it would turn from God or if God is dead. But if the church would turn to God and call on his presence, it has no name by which to invoke his mercy except the name of Jesus.—S.E.S.

396. A. PENNA, "L'esodo nella storia della salvezza," *RivistBib* 15 (4, '67) 337-356.

If it is not permissible to speak of authentic typology, there are, however, certain facts which, with the NT revelation, receive new light. The narratives of Exod, Deut and the rest of the Bible have an easily detectable finality: the divine intervention in favor of God's people. The prefigurative value of the Exodus is seen in certain passages of the OT (especially in Deutero-Isaiah). It appears in all clarity in the NT. The key is found in St. Paul, who projects on that remote episode the unifying figure of Christ, the center of the whole Bible.—C.S.

397. C. PERROT, "La descente du Christ aux enfers dans le Nouveau Testament," *LumVie* 17 (87, '68) 5-29.

Though many NT texts speak of Jesus' death, very few mention his descent into hell. The phrase, descent into hell or Sheol, had been gradually purified, and the early Christian tradition apparently eliminated from the expression its mythological content and used it to describe the meaning of the Savior's death and its salvific consequences. The descent into hell brings out the fact that Jesus endured death in all its horror, and the ascent from hell means that the risen Christ is triumphant. The glorified Christ now dominates the angelic powers in heaven and in hell, and as the new Moses and the new Torah, he is the source of salvation for all.—J.J.C.

398. P. E. A. PONTE, "A Morte de Cristo e a Libertação Temporal dos Homens," *RevistEclBras* 28 (2, '68) 328-341.

Christ died primarily to free men from the bonds of sin and spiritual death. At the same time his life and conduct did much to free men from other forms of slavery and injustice. The question, however, arises whether in order to gain his liberty, the Christian may resort to violence. The disciple of Christ should distinguish himself by courage and not by violence, and it is precisely love rather than force which is the most effective means of obtaining reform.—J.J.C.

399. R. RUSSELL, "The Blessed Virgin Mary. The Scriptural Basis of Ecumenical Dialogue," *OneChrist* 4 (2, '68) 137-142.

Speaking of Mary from a scriptural basis demands that we try to see things as Scripture sees them, thus allaying confessional fears on both sides. The passages relative to Mary are surveyed briefly here in the light of the themes from the whole Bible reflected in them.—G.W.M.

400. J. R. SHEETS, "The Scriptural Notion of Service," *Worship* 42 (5, '68) 264-280.

The NT notion of service has so changed the non-Christian notion that the contrast of ideas, so obvious to the early church, is no longer quite so apparent. Christian service has a double aspect: we are at the disposal of Christ by obe-

dience to his will, and at the disposal of our brothers by openness to their needs. It is related to the lordship of Christ, for by a life of complete service he became Lord not just of men, but also for men, to grant them of his own fullness; he is open to every human need, especially the need of salvation, because he is completely open to the Father's will. Each Christian must serve his brothers by a faithful transmission of the gifts he received from the Lord, thus collaborating with Christ and imitating him. In community we must serve others by prayer and by supplying the wants of the needy, in both of which the *diakonos* has a special function of service on behalf of the community.—P.J.F.

401. H. SPAEMANN, "Das Problem der Bekehrung. Eine biblische Besinnung," *BibLeb* 9 (1, '68) 54-57.

The central theme of the Bible is conversion. And conversion means the end of man's self-rule and a realization that the belief that he is independent is a myth. Thus man is freed from anxiety and returns to trust in God.—J.J.C.

THE WORLD OF THE NEW TESTAMENT

Early Church

402. E. BAMMEL, "Excerpts from a New Gospel?" *NovTest* 10 (1, '68) 1-9.

In July of 1966 the discovery of a lengthy Islamic treatise was made public. S. Pines, the informant to the press, holds that behind the 10th/11th-century text are sources deriving from a Jewish-Christian community opposed to the Hellenization of the Christian faith [§ 12-1060r]. S. Stern [§ 12-404] holds the opposite theory that 'Abd al-Jabbār's information stems from an unknown Christian source. An examination of the key passages dealing with the passion of Jesus indicates that 'Abd al-Jabbār incorporated *Toledoth Jeshu* traditions into an anti-Christian polemic to drive home the inference that it was not Jesus but someone else who was crucified.—R.H.M.

403. L. W. BARNARD, "The Day of the Resurrection and Ascension of Christ in the Epistle of Barnabas," *RevBén* 78 (1-2, '68) 106-107.

Barnabas 15:9 associates both resurrection and ascension with the observance of Sunday. Of the possible explanations, it is most probable that the author merely mentions the resurrection appearances and the ascension as a corollary to the fact of the resurrection, with no implications about the time interval between them. If *Barnabas* was a homily read at the paschal feast, this probability is increased.—G.W.M.

404. H. D. BETZ, "The Mithras Inscriptions of Santa Prisca and the New Testament," *NovTest* 10 (1, '68) 62-80.

The inscriptions discovered in a Mithras sanctuary under the church of Santa Prisca on the Aventine in Rome give us a glimpse of the Mithraic cult itself as it existed in the 2nd century in Rome and shed light on certain Hel-

lenistic mystery cult ideas reflected in the NT. A dozen inscriptions of the older layer (the Mithraeum was renovated about A.D. 220) are studied and the forms and concepts of Hellenistic mystery religion present in Mithraic form in the inscriptions of Santa Prisca and in Christian form in some parts of the NT writings are compared. Some examples are: "Rockbound spring that fed the twin-brothers with nectar" is parallel to Paul's identification of Christ and the rock (1 Cor 10:4); "This young bull which he carried on his golden shoulders according to his ways" reflects the importance of the act of carrying and is related to the *bearing* of sin in the NT; "him (or that) who (or which) is piously reborn and created by sweet things" displays the combination of the ideas of rebirth and recreation which was widespread in Hellenistic mystery cults and also adapted by early Christianity.—R.H.M.

405r. K. BEYSLAG, *Clemens Romanus und der Fröhhkatholizismus* [cf. *NTA* 10, p. 431].

H.-G. LEDER, *TheolLitZeit* 92 (11, '67) 831-835.—Summary. The book is extraordinarily rich in literary references and in suggestive conclusions, but it tends to support its thesis that *1 Clement* draws upon an early-catholic tradition by citing chiefly late texts and by certain misuses of the *motivgeschichtlich* method. There are also inaccuracies in the use of sources. Nevertheless it is a very important contribution to Clementine studies and its general result should win wide acceptance.—G.W.M.

406. R. BULTMANN, "Christentum und Antike," *TheolRund* 33 (1, '68) 1-17.

A survey report on recent literature (mostly subsequent to 1940) dealing with various aspects of the relationship between early Christianity (especially NT) and the ancient Greco-Roman world (including Hellenism). After the area to be treated is defined with some precision, three types of publications are discussed: (1) the multi-faceted coverage attempted in *Reallexikon für Antike und Christentum* (1941 ff.) and similar works; (2) monographs on the subject in general, or on particular aspects thereof (e.g. relationships to Greek philosophy or to certain philosophers); and (3) studies that concentrate on various aspects of the intellectual, religious and political history of the ancient world, without necessarily emphasizing the relationships to Christianity. Special attention is given to such works as the following: C. Tresmontant, *Biblisches Denken und hellenistische Überlieferung* (1956; French original, 1953); J. B. Skemp, *The Greeks and the Gospel* (1962); E. Hoffmann, *Platonismus und christliche Philosophie* (1960); H. Langerbeck, *Aufsätze zur Gnosis* (ed. H. Dörries, 1967); J. N. Sevenster, *Paul and Seneca* (1961); A. Dihle, *Die goldene Regel: Einführung in die Geschichte der antiken und frühchristlichen Vulgärethik* (1962); and D. Nestle, *Eleutheria: Studien zum Wesen der Freiheit bei den Griechen und im Neuen Testament*, I (1967).—R.A.K.

407. J. DANIELLOU, "A New Vision of Christian Origins: Judaeo-Christianity," *CrossCurr* 18 (2, '68) 163-173.

Unabridged translation of D's 1967 article in *Études* [§ 12-1053].

- 408r. W. H. C. FREND, *Martyrdom and Persecution in the Early Church* [cf. *NTA* 10, p. 150; § 12-708r].

M. R. P. MCGUIRE, *TheolStud* 29 (2, '68) 326-328.—Summary. Praised with reservations. The book is an invaluable contribution to our knowledge of the early church by a scholar with an unusual knowledge of the sources and an intimate acquaintance with the institutions and life of the period. Yet F tends to inject strong personal opinions in his treatment and to exaggerate the contemporary influence of Jewish ideas about martyrdom on the early Christians. He overemphasizes Jewish collaboration with Roman authorities and also the role of the Apoc in shaping the Christian attitude toward the Empire. As in his *The Donatist Church* (1952), he has gone much too far in setting up a sharp opposition between the Catholic Greco-Roman city dwellers and the rural peasantry of Berber extraction in North Africa.—S.E.S.

409. H. HELFRITZ, "*Hoi ouranoi tē dioikēsei autou saleuomenoi en eirēnē hypotassontai autō* (I Clem. 20,1)," *VigChrist* 22 (1, '68) 1-7.

Contrary to the usual interpretation, *1 Clem* 20:1 does not refer to the "motion of the spheres" known to ancient science and philosophy. This is demonstrated by Clement's use of *saleuō* rather than *kineō*, *ouranoi* rather than *sphairai*, and his use of *tē dioikēsei*. The precedents are instead biblical. The passage is to be translated: "The heavens, set in motion through his rule, subject themselves to him in peace."—R.A.Bu.

410. B. HENNESSY, "Jérusalem (Porte de Damas)," *RevBib* 75 (2, '68) 250-253, plates xxviii-xxix.

A brief communication [part of a larger archaeological chronicle, pp. 236-272] on recent excavations near the Damascus Gate which have provided evidence that the most ancient wall here is not the so-called "third wall" built by Herod Agrippa *ca.* A.D. 41-42. Further, the wall some 300 meters north of the present wall is not Agrippa's but was constructed after A.D. 59.—S.E.S.

411. H. KÖSTER, "GNŌMAI DIAPHOROI. Ursprung und Wesen der Manigfaltigkeit in der Geschichte des frühen Christentums," *ZeitTheolKirch* 65 (2, '68) 160-203.

A slightly revised version of K's 1965 article in *HarvTheolRev* [§ 10-712].

412. G. QUISPTEL, "The discussion of Judaic Christianity," *VigChrist* 22 (2, '68) 81-93.

Modern scholarly research, which gives a true estimate of such works as the Pseudo-Clementines and the *Gospel of Thomas*, has demonstrated that Jewish

Christianity in Palestine remained alive and active after A.D. 70. This situation has important consequences for the history of the early church in many areas. Syrian Christianity is seen to be of Palestinian origin, as is shown by the work of Addai and the Syrian use of the name "Nazorees," among other things. This conclusion sheds light on many of the classic problems of Syrian Christianity, and also, in the areas of spirituality, ascetics, dogma and comparative religion, on many broader problems of church history.

The Jewish and Jewish-Christian origins of North African Christianity are outlined in a brief Additional Note.—G.W.M.

413. A. RIMOLDI, "L'episcopato ed il martirio romano di S. Pietro nelle fonti letterarie dei primi tre secoli," *ScuolCatt* 95 (6, '67) 495-521.

The NT offers no solid proof of Peter's episcopacy or of his Roman martyrdom. However, the patristic literature of the first three centuries bears witness that Peter was martyred in Rome, that he was a bishop and that he was succeeded by the bishops of Rome.—J.J.C.

414. J. SCHWARTZ, "L'Épître à Diognète," *RevHistPhilRel* 48 (1, '68) 46-53.

Those parts of the *Epistle* that appear not to be original have varying analogies in certain other 2nd-century texts. Comparisons with the latter indicate that the author of the *Epistle* had a questionnaire similar to that of ch. 1 before him. To this he replied in a "negative" apologetic similar to parts of the *Kerygma Petri* and the *Apology* of Aristides, beginning the actual exposition of faith only in ch. 5. Since he used neither of the latter two writings, he may have borrowed his attack against the Jews from a pagan writer, such as Celsus, to whom he is in any case indebted for the questionnaire, part of ch. 4, and possibly also certain rhetorical formulas scattered in ch. 9. He probably read either Celsus or a Christian response to him.

The section beginning with ch. 5 reveals similarities to Tertullian, whose *Apology* is dated A.D. 197. In this section the author apparently adapted his writing to a new mode of exposition of the Christian faith, prompted by pagan writings against Christianity, but in chs. 2—4 he contented himself with arguments formulated by an earlier generation.—H.W.B.

415. G. F. SNYDER, "The Text and Syntax of Ignatius *Pros Ephesians* 20:2c," *VigChrist* 22 (1, '68) 8-13.

A study of the text and syntax of Ignatius *Eph* 20:2 supports the interpretation that the *pharmakon athanasias* is not a Eucharistic element, but an action of the church which produces and designates unity. The *pharmakon* is not material, but symbolic, and thus to be interpreted as betraying neither Gnostic influence, nor an early use of a known later liturgical formula.—R.A.Bu.

416. P. STOCKMEIER, "Die römische Petrustradition – das Petrusgrab," *Bib Kirch* 23 (2, '68) 50-55.

The Vatican excavations concerning the grave of Peter are not conclusive. They establish the existence of a late 2nd-century belief that the apostle was in Rome and martyred there. The fact that no other church challenged this tradition supports the Roman claim perhaps better than the literary and archaeological evidence.—J.J.C.

Judaism

417. J. ALONSO DÍAZ, "Mito o coloración mitológica en la figura del Mesías," *MiscCom* 47-48 ('67) 9-20.

The mythological elements are surveyed in the following aspects of Jewish messianic belief: kingship and divinization, the political messiah, the Servant of Yahweh, the Son of Man. In the history of the development there is a growing demythologizing and a gradual spiritualization which culminate in the NT, but not without some resistance.—G.W.M.

418. E. BAMMEL, "Die Rechtsstellung des Herodes," *ZeitDeutschPalVer* 84 (1, '68) 73-79.

The practice of dealing with the question of Herod's legal position by referring to the general principle of Rome's administration of the Empire and to the edict of Caesar is questionable. A better point of departure is provided by two instances of Augustus' intervention into Herod's jurisdiction: the question of succession to Herod's throne, and Caesar's threat (8 B.C.) to withdraw his *philia* from Herod and treat him as a *hypēkoos* (*Ant.* XVI, 290). The proceedings dealing with disputes between Herod and his sons, subsequent to the threat, indicate that Herod, as a client prince, was subject to Caesar personally in matters connected with his being a client. Herod did not have unlimited authority, but neither was he subject to the Senate or other official bodies. His relation to Rome was vested in Caesar's *philia*, which the latter did not withdraw. Moreover, the fact that Herod sought in his fourth will to make Antipas his heir indicates, against W. Otto, that his rights in the matter of succession had not been reduced.

Thus, if the intervention of 8 B.C. was without discernible consequences, the wording of the threat is of great value, insofar as it contains an authentic reference to the legal basis of Herod's status.—T.W.L.

419. T. D. BARNES, "The Date of Herod's Death," *JournTheolStud* 19 (1, '68) 204-209.

Against W. E. Filmer (§ 11-881), the traditional date of March/April, 4 B.C. (possibly December, 5 B.C.) is established for Herod's death on (a) the evidence that Herod's successors reckoned their reigns as beginning in 5/4 B.C. and (b) correlation with Roman dates in Josephus' account of the death.—W.G.D.

420. J. BARR, "Den teologiska värderingen av den efterbibliska judendomen" [The Theological Evaluation of Post-Biblical Judaism], *SvenskExegÅrs* 32 ('67) 69-78.

The OT stands in relation to the work of salvation (and therefore also to the NT) not only directly by what it is in itself, but also indirectly by the hermeneutical traditions to which it gave rise. A theological understanding of the OT must, therefore, include also a theological evaluation of the tradition which grew out of the OT during the centuries following its canonization.

Jesus Christ appeared in a time when a Scripture already existed and a tradition of interpretation had already developed. Christ must be seen not only in relation to the OT but also in (positive and negative) relation to the current tradition of interpretation. If there is a "salvation-history," then the Jewish tradition between the testaments is a part of "salvation-history." This tradition is characterized, like all Bible-interpretation (including even the rise of the biblical books themselves), by both truth and distortion, but always in such a way that God's purpose is served. It therefore deserves the Christian scholar's respect and theological attention.—B.A.P.

421. G. BAUMBACH, "Die Zeloten—ihre geschichtliche und religionspolitische Bedeutung," *BibLiturg* 41 (1, '68) 2-25.

Who the Zealots were and what were their beliefs is much debated even today. Josephus, our chief source, is very partisan and must be used with great caution. A study of the evidence does not connect them with the Pharisees, the Sadducees or the Essenes. Nor do the Zealots seem to be the same as the Sicarii. The Zealots could be described as an eschatologically oriented priestly party, ready to resort to violence in their zeal for the purity of the Temple. The article compares the eschatological concepts of the Pharisees, the Sadducees, the Essenes, Jesus and the Zealots. Finally, the fact that one of the apostles was called Simon the Zealot (Lk 9:15) does not prove Jesus was partial to that group. Rather he appealed to all and offered something new, his gospel.—J.J.C.

422. W. D. DAVIES, "Torah and Dogma: A Comment," *HarvTheolRev* 61 (2, '68) 87-105.

Can the relationship between Judaism and Christianity be described as a schism? Judaism is often described as *Torah*, the truth one does, and Christianity is often described as *Dogma*, the truth one believes. However generally true these observations are, there remains a dogmatic element in Judaism, and a halakic element in Christianity.

The concept of sin in these two religions illustrates this difference clearly. Sin in Judaism is a sore to which the medicine of the Torah can be applied. Sin in Christianity is far more over-reaching. Much of the difference between Judaism and Christianity in life, worship and thought can be seen as the two religions wrestle with their understanding of sin.

In the use of the OT by Christians, a Christological principle eventually dominates, so that the OT is interpreted "against its grain." It is essential to recognize that Judaism and Christianity do not have the same OT in terms of interpretation.

Jewish Christianity in the early church was schismatic, and even with its contributions, disappeared. The Fourth Gospel takes the opposite extreme and supplants Judaism with Christianity. Paul moves in the middle. Judaism finds its culmination with Christianity. The doctrine of incarnation is still the dividing point between the two religions. There is a point in both religions which is non-negotiable, but this does not preclude the spirit of halakah demanded by both which, when pursued, can lead to mutual tolerance, respect, learning and even affection.—R.J.P.

423. D. FLUSSER, "A New Sensitivity in Judaism and the Christian Message," *HarvTheolRev* 61 (2, '68) 107-127.

In the Jewish-Christian dialogue, progress can be made by avoiding polarization and discussing a problem central in both religions. Both Judaism and Christianity grow out of the Jewish religiosity which flourished during the intertestamental period.

This period saw a complex dialectic about righteousness and justice, where the black-and-white distinctions between good and evil in the earlier period broke down. One ought to serve God for God's sake and not expect a reward for so doing. Love for God, for his own sake, blunted the problem of theodicy.

In the Essene concept of good and evil, the righteous man practiced a type of concealment; one must hate evil and the sinner, but not oppose them until the day of vengeance. One pursued evil with good, so that the evildoer would receive a full measure of punishment on the day of wrath. There is then a short step from here to the possession of a new method for fighting evil, i.e. by pursuing it with good. In semi-Essene circles this fighting of evil with good approached the Pharisees who taught that love of the neighbor was the essence of the Law. It is strange that the double commandment about love for God and neighbor is not found in the Pharisaic circles but only in the mouth of Jesus.

Jesus' personal message is that of love toward one's enemies, a teaching which is not found in Judaism. However, Christianity never had to wrestle with the concept of righteousness until it became a state religion, and then it borrowed. "Christianity surpasses Judaism, at least theoretically, in its approach of love to all men, but its only genuine answer to the powerful wicked forces of this world is, as it seems, martyrdom."—R.J.P.

424. J. C. HINDLEY, "Towards a Date for the Similitudes of Enoch. An Historical Approach," *NTStud* 14 (4, '68) 551-565.

Scholars often take it for granted that in 1st-century Jewish apocalyptic circles (practically this means the *Similitudes of Enoch*), there was a Son-of-

Man concept which can help to explain Jesus' use of the term. An examination of the *Similitudes*, however, indicates that the work was composed in the 2nd century, so that we can ignore it altogether in our attempts to assess the background of the term Son of Man at the beginning of the 1st century and its significance for Jesus himself. The content of *Similitudes* 56—57 points to the years A.D. 115-117 as the date of the book's origin. The events of these years would very naturally give rise to the language of these two chapters. There had been previous crises in the relations between Rome and Parthia, but now for the first time we find a real Parthian threat to Palestine coupled with a Jewish uprising against Rome. This combination is remarkably close to the association between Parthian aggression and the return of the exiles which is predicted in *Similitudes* 56—57.

A number of minor points confirm this dating, e.g. references to internecine strife, a highway for the invading forces, the odd combination of Parthians and Medes. *Similitudes* 53:7 suggests the writer was influenced by the earthquake at Antioch in A.D. 115. The author was perhaps a resident of that city in the first decades of the 2nd century. The book may well be a Jewish work which for polemical purposes consciously draws on Dan and the Christian use of the term Son of Man.—J.J.C.

425. T. HOLTZ, "Christliche Interpolationen in 'Joseph und Aseneth,'" *NTStud* 14 (4, '68) 482-497.

Most scholars are convinced that *Joseph and Aseneth* is a purely Jewish composition, but a careful study of the document shows that a Christian editor has retouched several passages. Aseneth's reception into the new faith is presented as a rebirth, an idea foreign to Jewish thought. The formula for the initiatory meal with its mention of bread and the cup recalls the Eucharist, and the Eucharist could be viewed as that which makes one a Christian, since the early church considered as a unity everything pertaining to the reception into the church from the abjuration of error to the reception of first Communion. Besides bread and wine some texts mention also an anointing, and the latter could be due to Gnostic influence. Furthermore, other Christian traces can be found in terms which are used of Joseph but which are regularly applied to Christ. Hence, the passages above mentioned show either that a Christian has reworked an original Jewish text or that the religious background of the writing should be re-examined.—J.J.C.

426. A. JAUBERT, "Le mercredi de Nouvel An chez les Yezidis," *Biblica* 49 (2, '68) 244-248.

The Yezidi new year falls generally on the first Wednesday of April, known as Nisan in their own sources and therefore presuming a lunar calendar in conjunction with the spring equinox. These analogies are not without interest for calendric possibilities in the Jewish era of the Second Temple and hence in the time of Jesus.—S.E.S.

427. R. LE DÉAUT, "Jalons pour une histoire d'un manuscrit du Targum palestinien (Neofiti 1)," *Biblica* 48 (4, '67) 509-533.

A detailed history of the MS, based on the archives of the College of the Neophytes; the work was copied for Giles of Viterbo in 1504 and presented to the College by Ugo Boncompagni in 1602. An appendix lists and identifies the books that comprised this benefaction.

428. E. LERLE, "Liturgische Reformen der Synagogengottesdienstes als Antwort auf die judenchristliche Mission des ersten Jahrhunderts," *NovTest* 10 (1, '68) 31-42.

Among the changes in the Jewish synagogue liturgy of the 1st century are some which can be explained as responses to the challenge of Jewish Christianity within the synagogue. These include (1) the curse on the Minim in the twelfth benediction of the Shemoneh Esreh, (2) certain prescriptions regarding garments and phylacteries (*Meg* 4:8; *Sanh* 11:2; cf. *Mt* 10:10; 23:5), and (3) a de-emphasis of the Decalogue with a corresponding insistence on the validity of all the commandments (*bBer* 12a).

These reforms came in the period of crisis that followed the destruction of the Temple. Hillel's practice of fostering change by applying his hermeneutical rules to the Scripture was giving way to Akiba's stress on the supremacy of the oral tradition of the rabbis. Hillel's hermeneutical weapons had largely passed into the hands of the Christians, but Akiba's approach gave the Jewish leaders the freedom to respond to the Jewish-Christian threat on their own terms. —J.R.M.

429. H. MANTEL, "The Causes of the Bar Kokba Revolt," *JewQuartRev* 58 (3, '68) 224-242.

Some historians assert that the Bar Kocheba revolt resulted from Hadrian's decrees against the Jews. Dio Cassius, for instance, says the rebellion was occasioned by the Emperor's order to turn Jerusalem into a Greco-Roman city and to establish a temple of Jupiter on the site of the Jewish sanctuary. The correct explanation, however, is found in Eusebius who states that the uprising and its subsequent woes were caused by the Jews' spirit of contentiousness and by their leader Bar Kocheba. This article shows that Dio Cassius' account is unreliable and that his chronology of the revolt contradicts the facts. (*To be continued.*)—J.J.C.

430. M. McNAMARA, "The Aramaic Translations: a newly recognized aid for New Testament Study," *IrEcclRec* 109 (3, '68) 158-165.

A reprint of the author's 1966 article in *Scripture* [§ 11-512].

431. O. MICHEL, "Studien zu Josephus. Simon bar Giora," *NTStud* 14 (3, '68) 402-408.

Beneath Josephus' defamation and belittling of Simon bar Giora lie clues that suggest a more faithful portrait of this Zealot. Following in the steps of

Zedekiah (cf. Jer 34:8-11), Simon emerges not so much a typical Hellenistic-oriental tyrant as an apocalyptic defender of divine justice, who grants liberty to slaves and rewards to those already free. In line with this role, Simon's military discipline is not, as Josephus interprets, the utmost in cruelty but exaction of *herem* (cf. Lk 19:27). Jn 18:5-9 may offer a more honest interpretation of Simon's motives in his voluntary surrender to the Romans than Josephus' attempt to diminish Simon's reputation as a charismatic leader, who shows himself as the *gibbôr* of old (cf. Jdg 6:12; 1 Sam 16:18; Isa 9:5), superior to John of Gischala as a disciplinarian. Josephus is at pains to prevent Simon from attaining distinction as a martyr.—F.W.D.

432r. J. MORGENSTERN, *Some Significant Antecedents of Christianity* [cf. *NTA* 12, p. 273].

R. LE DÉAUT, *Biblica* 48 (3, '67) 458-462.—The thesis that Christianity in its essential points represents a survival of pre-Solomonic Judaism which is permeated with Canaanite mythology and ritual is defended in this work without really critical NT scholarship and without the necessary intermediary historical links to make it plausible. As a purely comparative study it might have had more value. Several arguments of the book are summarized and criticized: Jesus as *môreh haššedeq*, the calendar of passion week, the origin of Palm Sunday and Easter, the Suffering Servant, the Son of Man, the Eucharist, etc.—G.W.M.

433. J. J. PETUCHOWSKI, "The Concept of 'Teshuvah' in the Bible and the Talmud," *Judaism* 17 (2, '68) 175-185.

Certain motifs emerge from biblical and rabbinic passages on the concept of *Teshuvah*. It presupposes man's capacity to sin, i.e. to rebel against God, and the possibility of repentance based on God's willingness to accept it, even apart from the sacrificial system. The connotation of "returning" indicates that despite sin man's original and natural state is to be with God. Even the sin of Adam was not such as to prevent *Teshuvah*. This is not merely feeling sorry or sad; it is consciousness of sin, confession and a righting of wrongs. Underlying a rabbinic injunction aimed at removing all obstacles to *Teshuvah* is a recognition that even the intent to do *Teshuvah* is sufficient. Yet, *Teshuvah* is not complete until the person has had a total change of personality, so that he is not even subject to the same temptation. This total change is more likely when the motivation is love rather than fear. God and man each have a part to play in *Teshuvah*: man must first call out to God, but he is always certain of God's help.—P.J.F.

434. D. РОКЕАН, "A New Onomasticon Fragment from Oxyrhynchus and Philo's Etymologies," *JournTheolStud* 19 (1, '68) 70-82.

The fragment, to be dated in the late 3rd or 4th century A.D., contains two columns of names beginning with the letter *I* and one column of etymological

interpretations. It is described here and compared with other known onomastica, showing that a common onomasticon tradition existed and may be as old as the 2nd or 3rd century B.C. It is based on the LXX and shows a meager knowledge of Hebrew. Comparison with Philo's etymologies suggests that Philo did not himself know Hebrew but used the traditional compilation.—G.W.M.

435. M. STONE, "Paradise in 4 Ezra iv:8 and vii:36, viii:52," *JournJewStud* 17 (1-2, '66) 85-88.

On the basis of the versional evidence, 4 *Ezra* 4:8 should be read: "I have not entered (seen?) paradise." Here *prds* is a technical term for a specific type of esoteric mystical knowledge which the author of 4 *Ezra* rejects. This attitude may supply a criterion for isolating the circle within Judaism from which 4 *Ezra* derives. When the context is examined, especially in the expanded Armenian version, one can recognize a traditional list of objects of cosmological knowledge (cf. 2 *Bar* 59:5-11; 1 *Enoch* 60:11 ff.; 2 *Enoch* 23:1) which 4 *Ezra* mentions not as revealed but as beyond knowledge. A similar technical use of *prds* is reflected in the Armenian 4 *Ezra* 8:52 and 7:36.—G.W.M.

436. A. C. SUNDBERG, JR., "The 'Old Testament': A Christian Canon," *Cath BibQuart* 30 (2, '68) 143-155.

Recognition of the fact that many presuppositions in our discussion of the canon are known today to be unfounded could greatly facilitate dialogue on this subject. First, the Talmudic tradition regarding Ezra and the Great Synagogue cannot be sustained in the light of A. Kuenen's work published in 1876. The notion of a LXX canon is equally untenable, given present understanding of the nature of this work, and the fact that the equation Greek diaspora-Hebrew-Palestine is oversimplified. There is no evidence before A.D. 70 for Jewish interest in defining the books to be included in the Writings, and indeed it is not possible to distinguish the usage made by Qumran and the NT of books included in the later Jewish canon and the deuterocanonical and apocryphal writings. Though there are differences in the way that the NT and Qumran use this material, there is general agreement in their outlook: collections of Law and Prophets were recognized, and a large, undifferentiated group of non-sectarian religious writings that included the books later called "Writings," "deuterocanonical" and "apocrypha" was used as in some sense authoritative.

When Judaism defined its canon in A.D. 90, the church had already been separated from Judaism by exclusion and persecution. The church received from Judaism closed collections of Law and Prophets and an undefined group of religious writings. It was from this total legacy that the church came to define her OT for herself. Thus, the presupposition of Jerome and many others has proved wrong; in the days of Jesus and the apostles no closed canon of Jewish Scripture had yet been formulated, whether Palestinian or Alexandrian, whether Hebrew or LXX. There is no reason to differentiate the books of the Christian OT canon.—F.M.

437. M. E. TATE, "The Old Testament Apocrypha and the Old Testament Canon," *RevExp* 65 (3, '68) 339-356.

The Protestant rejection of the OT apocrypha was due to five major factors: (1) theological incompatibility of Protestant and Roman Catholic positions, (2) appeal to pre-1546 dissenting opinions relative to their canonicity, (3) contemporary emphasis on Hebrew linguistic studies, (4) lack of NT citations of the apocrypha, and (5) the denial that these writings have the intrinsic quality of canonical writings. These theological and ecclesiastical motives of the 16th- and 17th-century theologians provide no convincing basis for the continued maintenance of their judgments. As for (4) above, the NT does include evidence that the early Christians knew and used some apocrypha.

A. C. Sundberg's recent monograph on *The Old Testament of the Early Church* (1964) has done much to challenge the assumption that the early church simply took over the Alexandrian canon, which (it was also assumed) differed considerably from that of the Palestinian Jews. His arguments and conclusions are a convincing refutation of the Alexandrian hypothesis. Further data is here offered to support S's thesis from several directions: (a) growing evidence of the use of Greek in Palestine in the first century A.D., (b) 11QPs^a, (c) lack of evidence for a *de facto* closed Hebrew canon before A.D. 70. Judaism and Christianity formed separate but related canons of the OT out of the larger legacy of the pre-A.D. 70 period. The early church canon preserved the practice (though not the order) of Judaism prior to this date more faithfully than did the Hebrew canon; thus the Protestant position is a failure on historical grounds.

In determining canonicity, any value judgments, e.g. (5) above, must be very cautiously applied; nor are Protestants (who have rejected the apocrypha) in any real position to make such judgments. If the apocrypha are readmitted, they offer major gains. Unless we can formulate a new apologetic for the Hebrew canon of Jamnia, there is nothing to prevent returning to an OT canon with an extent and flexibility beyond that of the Masoretic canon.—S.E.S.

- 438r. E. TESTA, O.F.M., *L'Huile de la Foi. L'Onction des malades sur une lamelle du 1^{er} siècle*, trans. O. Englebert, Publications du Studium Biblicum Franciscanum, Collectio minor 3 (Jerusalem: Imprimerie des Pères Franciscains, 1967), 136 pp., 10 plates.

J. T. MILIK, "Une amulette judéo-araméenne," *Biblica* 48 (3, '67) 450-451. —The book reads most of the inscription incorrectly: it is in fact a magical cursing formula of relatively minor interest, to be dated in the 5th or 6th century if not later. Facsimile, transcription and translation are given.—G.W.M.

- 439r. ———, *Idem*.

E. TESTA, "Ancora sulla laminella giudeo-cristiana," *Biblica* 49 (2, '68) 249-253; "Una Falsificazione della Laminella dell'Unzione," *La Terra Santa* 44

(2, '68) 55-58.—In reply to the above critique, the author notes that Milik's facsimile is based on photographs alone and contains a very large number of readings which the inscription itself does not permit. The *Biblica* article includes a brief note on chronology.—G.W.M.

440r. ———, *Idem*.

J. STARCKY, *RevBib* 75 (2, '68) 278-280.—Summary and critique. It is seriously doubtful that this is really a liturgical text. Further, a comparison of J. T. Milik's reading of the text [§ 13-438r; cf. § 13-439r] with Testa's indicates that T poorly estimates the limits within which a letter can change its form. M's reading is preferable on strictly paleographic grounds and therefore excludes T's liturgical interpretation. Once the magical character of the inscription is accepted, it loses much of its interest.—S.E.S.

441. C. THOMA, "Auswirkungen des jüdischen Krieges gegen Rom (66-70/73 n. Chr.) auf das rabbinische Judentum," *BibZeit* 12 (1, '68) 30-54; (2, '68) 186-210.

The consequences of the catastrophe of defeat by the Romans for rabbinic Judaism are examined through use of rabbinic texts, delineating the attitudes of Pharisaism-rabbinism toward the land of Israel, Jerusalem and the Temple, determining the causes of the disaster in the mind of the rabbis and, finally, sketching the institutional and conceptual reforms undertaken by the rabbis to cope with the new situation.

Pre-70 Judaism was characterized by disunity. The Pharisees, a minority group, may be perceived through polemics against other factions as anti-apocalyptic, Torah-centric and very concerned with the purity of the Temple cult. Pharisaism was open to all Jews and initially allowed great latitude in its interpretation of tradition, although insisting on overriding devotion to that tradition.

Rabbinic accusations of responsibility for the events surrounding 70 were often aimed at the failings of the Jews themselves, sometimes in standard biblical formulae and sometimes in specific accusations of neglect of Torah and cult as well as sectarianism. In particular, non-Pharisaic groups were blamed, particularly those which tended to apocalypticism. The Romans were not ignored, nor the Christians.

As a consequence of the anti-apocalypticism, the Pharisees generally did not take an active part in the fighting and so suffered least the effects of defeat. Paradoxically, what amounted to treason was the salvation of Judaism, for Johanan ben Zakkai was able to get Roman sanction for a school at Jamnia. The Pharisees, now the sole organized power in Judaism, replaced the cult with worship and study, and replaced the priestly functions with the concept of "the priesthood of the people."

Polemics against non-Pharisaic heresies and non-Jewish groups magnified, with Christians receiving special attention. Pre-70 anti-apocalypticism increased, with the exception of the Bar Kocheba revolt. Even hope for the

rebuilding of the Temple was postponed to the eschaton. To some extent the events of 70 were seen as the opportunity to expand Judaism's provenance beyond Palestine, although always with the expectation of eventual return.—S.R.I.

442. E. I. WATKIN, "New Light on Philo," *DownRev* 86 (284, '68) 287-297.

The papers read at the 1966 Lyons conference on Philo, presented here in résumé, show that Philo's intellectual stature is hard to assess; he was spiritually rather than intellectually great for his insights were not those of an acute intelligence but of a deep religious experience.—S.E.S.

443. J. W. WEVERS, "Septuaginta Forschungen seit 1954," *TheolRund* 33 (1, '68) 18-76.

A further installment in the series of reports on LXX studies that have appeared in this periodical since 1931—see *TheolRund* 3 ('31), 5 ('33) and 10 ('38), by G. Bertram, and 22 ('54), by J. W. Wevers. After a listing of the *literature* (pp. 18-26), certain publications are discussed under the following headings. (1) *Editions* (pp. 26-45): the Göttingen volumes of Jeremiah (etc.), Daniel (etc.), 2—3 Maccabees, Esther, Wisdom of Solomon, and Sirach. (2) *New texts* (pp. 45-62): more than 30 recently published fragments (papyri, leather, etc.). (3) *Special studies of texts* (pp. 62-76): the recent works by G. Mercati (*Psalterii Hexapli reliquiae* . . . I.1, 1958; I.2, 1965, ed. G. Castellino) and by D. Barthélemy (*Les Devanciers d'Aquila* . . . , 1963).—R.A.K.

Dead Sea Scrolls

444. M. DELCOR, "Repas culturels esséniens et thérapeutes. Thiases et Ḥaburoth," *RevQum* 6 (3, '68) 401-425.

J. van der Ploeg [§ 2-171] is too extreme in saying that "there is not much evidence for . . . sacred meals amongst the Essenes"; even with his narrow definition of a sacred meal (in which the food itself is either sacred or has sacred meaning attached to it), those of the Essenes or Therapeutae, as described by Josephus, Philo or the Qumran texts, are sacred. *Ant.* XVIII, 19 probably means that the Essenes in their own domain, but not at Jerusalem, "offered sacrifices." The sacred meal therefore was regarded as a sacrificial meal: this is clear from Josephus' regarding the dining room as a sanctuary, the sacred vestments worn by the Essenes at meals, the preliminary ritual bath, the drinking of wine; and from *Ant.* XVIII, 22 which should be taken to mean that the bakers and cooks were chosen from Aaronids. This, with the prayer to be said by a priest, represented and replaced a sacrifice at the Temple.

Philo's description of the Therapeutae shows that their meal also exhibited a sacrificial character like that at Qumran. Philo, as preserved by Eusebius, *Praep. Ev.* VIII.11.5, in his lost *Apology* speaks of Essene *syssitia* ("thiases"). Such "dining clubs" existed in Greece, Egypt, Syria and Asia Minor. E. Ziebarth and H. Bardtke have compared them with the religious group at Qumran, as E. Renan compared them with early Christian gatherings. J.

Dupont-Sommer also sees a likeness but stresses the Jewish character of the group at Qumran.

The Qumran evidence is confined to 1QS vi, 4-7 and 1QSa ii, 17-22, of which it can be said that these are consistent with one another; that they enjoin presiding by a priest and a prayer at the beginning, probably implying a prayer also at the end, as in Josephus; that 1QSa enjoins blessing of both bread and wine before the meal, a special feature evidently unknown to Josephus; that the discovery of animal bones suggests that not only bread (alone mentioned by the Qumran text) was eaten; and that the meals may well have been the sect's parallel to Temple sacrifice. The drinking of *tîrôš* has a religious significance, for priests functioning as such must not drink fermented wine.

The great feast of the Therapeutae and at Qumran was Pentecost; do the relevant passages describe their version of it? It seems more likely that "entry into the community" was celebrated daily (1QS x, 10, which reflects Num 28:6.). It may be that the *mšqh* to which the novice is not admitted means not the "drink" but the meal with its sacred character. *Test. Levi* 8:4-10 may be an interpolation, not necessarily Christian, perhaps alluding to Melchizedek (cf. v. 11), and of Qumran origin.

Philo uses besides *syssitia*, also *thiasoi* and *hetairiai* of the Essenes. The last term corresponds to *ḥăbûrôt* which celebrated the *qiddûš*; but the latter is unlike the Qumran meal in lacking sacrificial character. Affinity with the Christian Eucharist is not discussed, reference being made to K. G. Kuhn. Whatever the truth of this, the Essene meals have characteristics distinguishing them clearly from other apparently similar cult meals, Greco-Roman or Jewish. —A.R.C.L.

445. S. B. GUREWICZ, "Hebrew Apocryphal Psalms from Qumran," *AusBib Rev* 15 (1-4, '67) 13-20.

The contents of 11QPs^a are described and the view of S. Talmon is adopted, namely that the MS is not part of the Book of Psalms but a liturgical hymn book. This explains the extracanonical and prose additions and the different order and division of psalms, which indicate a solar calendar and give an important example of how canonical and extracanonical literature were interwoven for ritual purposes during the Second Temple period. In presenting detailed description and an autobiographical account with no attempt at moral example, Ps 151 exemplifies a new genre of post-biblical apocalyptic literature: a combination of the Hebrew poetry of the Psalms and the autobiography of Ezra-Nehemiah. It also suggests a solution to the problem of "the blank in the middle of the line" in canonical books especially of pre-exilic times. Matter has here been deleted which was not canonical, namely extra-textual elaborations and homiletic additions in the form of additional factual information or poetic paraphrases. Thus the blanks in 1 Sam 16:12; 17:37 contained the paraphrased accounts of this matter in Ps 151. These non-canonical fillers were intended to be joined to the relevant biblical passages for liturgical purposes and so consti-

tute a link between the histories of the Hebrew Bible text and of early Jewish liturgy.—P.J.F.

446r. H.-W. KUHN, *Enderwartung und gegenwärtiges Heil* [cf. *NTA* 11, pp. 382-383].

H. GOEDHART, *RevQum* 6 (3, '68) 437-441.—Summary of the arguments, which convincingly demonstrate the main ideas of the work and greatly clarify the future expectations of the Qumran community. But the book sometimes lacks clarity in its structure, its method and its use of the word "soteriological." The reviewer also presents disagreements on a number of detailed points.—G.W.M.

447. J. LICHT, "Time and Eschatology in Apocalyptic Literature and in Qumran," *JournJewStud* 16 (3-4, '65) 177-182.

The Qumran writings do not speak of the "Two Worlds" ('*ôlām* in the sense of *aiōn*), though they may very well presuppose it, but rather use '*ēt* and *qēš* in a manner that supposes several "times and seasons." This usage appears to correspond to that of early Jewish apocalyptic in which there are complicated patterns of periods, e.g. in the "Apocalypse of the Ten Weeks" in *1 Enoch*. Apocalyptic may presuppose the contrast between the historical present and the eschatological future but is not obsessed with it; instead it seeks to comprehend history by means of periodic schematization. But the Qumran writings do not formally speculate on the sequence of times; they merely accept it and then go beyond the earlier apocalyptic in their preoccupation with the present. Caution must be used in referring to Qumran views of time and eschatology.—G.W.M.

448. D. LÜHRMANN, "Ein Weisheitspsalm aus Qumran (11 Q Ps^a XVIII)," *ZeitAltWiss* 80 (1, '68) 87-98.

"11 QPs^a XVIII is not a psalm of the community of Qumran, but is closely connected with Ecclesiasticus and is a testimony of the later wisdom (it was written before 200 B. C.). In the light of the Syrian tradition, one can reconstruct the end of the psalm, which is not meant in an eschatological sense, and in which wisdom is mentioned once more in v. 20. Other parts of 11 QPs^a must also be interpreted on the background of the later wisdom" [Author's summary].

449. C. S. MANN, "Light from the Dead Sea Scrolls," *ChristToday* 12 (19, '68) 929-931.

A brief survey of contributions to the better understanding of the NT background provided by the Scrolls, under the headings of Jewish environment, messianic hope and textual criticism.

450. E. J. PRYKE, "The Identity of the Qumran Sect: a Reconsideration," *NovTest* 10 (1, '68) 43-61.

The widely held assumption that the sectarians were Essenes tends to obscure important contradictions between Josephus, Philo and Pliny on one side and the

Qumran documents on the other. A survey of the materials shows that the Qumranites are not to be completely identified with the Essenes, Pharisees, Sadducees, Samaritans, Karaites or Zealots. While in each case there are similarities, in no case will the distinguishing factors allow complete identification. The literature reveals three distinct phases of a previously unknown group(s) whose origin was priestly Zadokite. In time it developed into an apocalyptic and eschatological sect, and finally militarist Zealot. The middle period produced both the enclosed celibate order with its pietistic emphasis and the syncretistic trend toward greater contact with the world. Through all its phases, however, the Zadokite origins were never forgotten and the community retained its hope of resuming priestly duties at the Temple.—R.H.M.

451. I. RABINOWITZ, "The Meaning and Date of 'Damascus' Document IX, 1," *RevQum* 6 (3, '68) 433-435.

P. Winter [§ 12-434] is right to say that CD ix, 1 affirms the competence of Jewish authorities to impose death sentences; but a more accurate translation and a probable date of enactment can be offered. It is generally recognized that Lev 27:28-29 is behind the passage but the influence of Lev 20:23 has escaped notice. The passage may be translated: "Any man who *devotes-and-destroys* a man—'of mankind' (Lev 27:28-29)—because of 'the customs of the nations' (Lev 20:23) is himself to be put to death". The situation was this: a group of Jews apostatized and adopted Gentile practices. Another group considered it a religious obligation to exterminate all apostates, and did so whenever possible. In course of time pietists enacted the regulation in question to end authorization of such arbitrary action, when the danger of wholesale apostasy had receded. 1 Mac 1:11-15, 41-50 reflects the time of apostasy. "The customs of the nations" in our passage is found in 1 Mac 1:14 corresponding exactly to the LXX for it in Lev 20:23. Between 157 and 152 B.C. the danger of apostasy receded (1 Mac 9:73 and 10:14) and this is the probable date of the enactment, under Jonathan.—A.R.C.L.

452. R. A. ROSENBERG, "Who is the Moreh haṣṣedeq?" *JournAmAcadRel* 36 (2, '68) 118-122.

The Jerusalem Canaanite god *Ṣedeq*, parallel to the Babylonian *Kittu*, "Justice," was a heavenly deity, physically associated with the sun and the rain. His earthly manifestation was *Ṣedaqah*. These concepts were assimilated in the Hebrew Scriptures, and the *Moreh haṣṣedeq* was the term applied to the priestly messiah in contrast to the Davidic messiah, the *Ṣemaḥ Ṣedaqah*. The two biblical figures that function as priestly messiahs are Elijah who ascended into heaven in a solar chariot and Malkisedek (Melchizedek). Such veneration for the priestly messiah was characteristic of the Karaite community and possibly of that of Qumran.—J.H.C.

453. E. P. SANDERS, "Chiasmus and the Translation of *I Q Hodayot* VII, 26-27," *RevQum* 6 (3, '68) 427-431.

1QH vii, 26-27 poses a translation problem with its series of *beths*. The clue lies in recognizing chiasmus in the words translated by M. Burrows "thou hast made me wise in thy truth and in thy wondrous mysteries hast given me knowledge." In the a-b-b-a construction the *beths* in the centre should be rendered "in" or "into" and the whole translated: "I thank thee Lord, because, by thy loving kindness to an evil man and the greatness of thy mercy to a perverted heart, thou hast given me insight into thy truth, and in thy wondrous mysteries hast thou given me knowledge." *Hwd'tny* is then used absolutely and before *bhšdykh* the *waw* must be regarded as pleonastic.—A.R.C.L.

454. S. ZEITLIN, "The Slavonic Josephus and the Dead Sea Scrolls: An Exposé of Recent Fairy Tales," *JewQuartRev* 58 (3, '68) 173-203.

The so-called Slavonic Josephus has no value for the study of Josephus or for the beginnings of Christianity; it is an old North Russian composition of the 11th century. The internal evidence against the antiquity of the Dead Sea Scrolls irrefutably and unassailably proves that they are of the Middle Ages. Further, and again from internal evidence, the Bar Kocheba letters from Masada are medieval; and the Masada Ben Sira is not the original Hebrew. As already proven [§ 12-726], "the subject of Masada and the Sicarii has been inflated beyond the limitations of scholarly sobriety."—S.E.S.

Dead Sea Scrolls, cf. § 13-174.

Gnosticism

455. H. J. W. DRIJVERS, "The Origins of Gnosticism as a Religious and Historical Problem," *NedTheolTijd* 22 (5, '68) 321-351.

In the work of many modern scholars, as reflected in the Messina Colloquium, the questions of the origin and the essence of Gnosticism are closely interrelated; other scholars are skeptical of tracing the origins. But both groups involve us in the hermeneutical circle. In the light of this problem, this article discusses the various definitions of Gnosticism, surveys the common theories of its origin and offers some methodological considerations on the situation out of which Gnosticism arose. Purely phenomenological categories of definition are inadequate for understanding historical phenomena in their historical origin, nor can *motivgeschichtlich* research satisfactorily explain Gnosticism because the borrowed motifs have undergone basic changes of function and content. An examination of the theories of Iranian, Christian, Greek and Jewish origins of Gnosticism, each offering serious difficulties, leads to the observation that the problem is no nearer solution today than formerly. The difficulty lies in the diversity of methods with which the materials are approached. For clarity the relevant texts must now be examined separately and a carefully determined set of questions put to each text. And attention must be paid to such further questions as examining those motifs which Gnosticism does not adopt, determining the sociological factors of Gnostic groups, and the like.—G.W.M.

456. M. ERBETTA, "Il Vangelo della verità," *EuntDoc* 20 (1-2, '67) 411-443.

A description of the MS and a discussion of the authorship, the date and the nature of the message is followed by an Italian version of the text and explanatory notes. Written perhaps by Valentinus himself or by one of his disciples before the Valentinian system had been fully developed, the document contains much of traditional Christianity. At the same time, it illustrates the difference between 2nd-century Gnosticism and primitive Christian teaching.—J.J.C.

457r. R. HAARDT, *Die Gnosis* [cf. *NTA* 12, p. 408].

R. McL. WILSON, *Biblica* 49 (2, '68) 273-275.—Summary. Praised. The volume is a good anthology of basic texts from a sufficient variety of sources. H has chosen well, translated carefully (adhering more closely to the original than R. M. Grant's similar volume) and identified biblical allusions (which should have been indexed). The book is invaluable to students as a source-book and a comprehensive introduction.—S.E.S.

458. Y. JANSSENS: "L'Évangile selon Philippe," *Muséon* 81 (1-2, '68) 79-133.

The *Gospel of Philip* is not a gospel in the canonical sense, yet it is not merely a collection of isolated sayings; there is a certain continuity of thought. To bring out the main lines, a fresh (French) translation is here presented, revised in the light of earlier versions listed at the outset (lacunae and illegible or incomprehensible passages are omitted). Each section is followed by brief notes, part exegetical paraphrase and part commentary, listing NT and Gnostic parallels and allusions.

The document is apparently addressed only to the elect, the Gnostics who already possess life in themselves, and is not meant for those who seek the way to life. True life is given by Christ, and belongs only to the "son," not to the slave (cf. Gal 4). It can be possessed even in this world already by faith in the Truth; but this Truth is communicated through "names," images and symbols, into which the powers of evil have cast confusion for man's destruction. In this world all is confusion, but the true Gnostic will not lose his way. He is himself a Christ, and like Christ rises again; for he eats the flesh of Jesus, and it is this flesh which rises again.

The creator could not bestow immortality, since he did not himself possess it. He could give only the baptism of water, which is necessary but inadequate, and must be followed by the chrism. It is from the chrism that the very names Christ and Christian are derived. The greatest mystery, however, the chief sacrament, is that of the "bridal chamber," to which the author repeatedly returns—the heart and core of his "good news."

The document shows Valentinian elements, but if this is a Valentinian gnosis it is at once closer to the NT and more allegorical than that of the extant fragments of Valentinus himself or his followers Heracleon and Ptolemy.—R.McL.W.

459. R. KASSER, "Bibliothèque gnostique VI. Les deux Apocalypses de Jacques," *RevThéolPhil* 18 (3, '68) 163-186. [Cf. §§ 12-438; 12-739.]

Continuing the author's series of translations of the Nag Hammadi documents, this article presents the two *Apocalypses of James* from Codex V.

460. S. PÉTREMENT, "Le Colloque de Messine et le problème du gnosticisme," *Revue de Métaphysique et de Morale* 72 (3, '67) 344-373.

Gnosticism, described according to the known 2nd-century sects, appears to have begun in the late 1st century, developed fully in the 2nd, and evolved later toward a fusion with non-Christian ideas. Starting with late forms, many modern scholars have attempted to show that Gnosticism originated elsewhere than in Christianity. A survey of their views reveals the diversity of them, the chronological inconsistencies and the general failure to discover an adequate origin for such a highly developed religion. In particular, the theory of a Jewish origin cannot account for the radical transformation from Judaism to Gnosticism. Only the traditional view, that Gnosticism arose out of Christianity, can explain the phenomenon.

The arguments raised in modern scholarship against the Christian origin can be grouped and dealt with in three classes: (1) arguments based on the incompatibility of the essence of Gnosticism with the essence of Christianity, e.g. concept of time, nature of the soul, means of salvation, Docetism, etc., most of which exaggerate or misinterpret the differences between Christianity and Gnosticism; (2) arguments that elevate arbitrary or weak suppositions to the status of facts, e.g. regarding Simon Magus, or the Gnostic background of certain NT books or the supposed independence of certain Nag Hammadi works from any Christian influence; (3) arguments which misuse or ignore certain chronological possibilities. Thus there is no convincing argument against a Christian origin nor any other satisfactory explanation.—G.W.M.

461. G. QUISPEL, "Note sur 'De Resurrectione,'" *VigChrist* 22 (1, '68) 14-15.

Porphyry's *Epistula ad Marcellum* 32 gives further confirmation to the rendition of *chorion* in *De Resurrectione* (ed. M. Malinine *et al.*, 1963), p. 47, as "l'arrière-faix" since, in both cases, the term is a metaphor to designate the body.—S.E.S.

462. J. M. ROBINSON, "The Coptic Gnostic Library Today," *NTStud* 14 (3, '68) 356-401.

(1) A detailed survey of publication projects from the discovery of the codices to the present. (2) An account of the site of the discovery and efforts to determine it precisely, and a survey of paleographical study of the MSS: "The general impression is that the codices date from about the fourth century and that they were buried some time around A.D. 400." (3) The significance of the library for the question of non-Christian Gnosticism is set forth through

a survey of literature, in particular on the relationship between the *Letter of Eugnostos* to the *Sophia of Jesus Christ* (the latter appearing to be a Christianized form of the former), and on the nature of the *Apocalypse of Adam* and of the *Paraphrase of Shem* in relation to the *Second Logos of the Great Seth* (the former appearing to lack any Christian reference). The Coptic Gnostic library is thus giving a new direction to certain areas of NT studies which will concentrate in the future on examining the new materials for the old question of pre-Christian Gnosticism. (4) An extensive and detailed catalogue of the library, following primarily the now current numbering system of M. Krause and including among other information some significant literature and details of publication of texts and translations.—G.W.M.

463. H.-M. SCHENKE, "Auferstehungsglaube und Gnosis," *ZeitNTWiss* 59 (1-2, '68) 123-126.

The positive acceptance of the idea of resurrection—however transformed in the explanation—seems to pervade all of Christian Gnosticism, not merely Valentinianism, as a number of examples show. Two texts are singled out for special comment: *Gospel of Philip* 23, which seems to run counter to the work's identification of resurrection with gnosis, but is probably a composite citation from two disparate sources; and the *Letter to Rheginus*, which reveals the difficulty inherent in trying to reconcile the idea of resurrection with a Gnostic world view.—G.W.M.

- 464r. W. SCHRAGE, *Das Verhältnis des Thomas-Evangeliums zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen* [cf. *NTA* 9, p. 448; § 11-530r].

H.-M. SCHENKE, *TheolLitZeit* 93 (1, '68) 36-38.—Summary. Praised. Reservations. Schrage rightly holds that the passages parallel to the Synoptics are dependent upon them and not on a tradition underlying them. If some texts depend on all the Synoptics, the important question is whether the sayings were influenced by a harmony such as Tatian's, a question which Schrage treats inadequately. Also, a possible relation to Marcion should have been investigated.—J.J.C.

NOTES ON JOURNALS

The following periodicals, formerly covered by *NTA*, have recently either ceased or suspended publication:

Hibbert Journal
Marian Studies
Scripture
Studia Montis Regii

BIOGRAPHICAL NOTES

BORGEN—Peder Johan Borgen, an ordained minister of the Methodist Church, was born at Lillestrom, Norway, on Jan. 26, 1928. After studying at the University of Oslo and at Drew University, Madison, N.J., he received his Ph.D. from Drew in 1956 and his *Doctor Theologiae* degree from Oslo in 1966. From 1956 to 1958 he served as pastor in a church in Norway. He became assistant professor of NT at Wesley Theological Seminary, Washington, D.C., in 1962 and associate professor in 1964. In 1967 he was appointed reader in biblical studies at the University of Bergen, Norway. He has contributed articles to the *ZeitNTWiss*, *NTStud*, *RevQum*, *CathBibQuart*, *StudTheol*, *NorskTeol Tid* and *Temenos*; and he has published *Bread from Heaven* (1956) in the series "Supplements to NovTest." He is now preparing a study on the Prologue of Jn.

FITZMYER—Joseph A. Fitzmyer, S.J., is professor of NT and Biblical Languages at Woodstock College, Woodstock, Md. Born at Philadelphia, Pa., on Nov. 4, 1920, he entered the Society of Jesus at Wernersville, Pa., in 1938 and was ordained a priest at Facultés St-Albert de Louvain, Belgium, in 1951. He obtained the degrees of A.B. and M.A. from Loyola University, Chicago (1943, 1945), S.T.L. from Facultés St-Albert (1952), Ph.D. from The Johns Hopkins University, Baltimore (1956) and S.S.L. from the Pontifical Biblical Institute, Rome (1957). He has been an instructor in Latin, Greek and German at Gonzaga High School, Washington, D.C. (1945-48), and an assistant and associate professor at Woodstock College (1958-59, 1959-64). In addition he has been a part-time visiting lecturer in Semitic languages at Johns Hopkins (1958-61) and the University of Pennsylvania (1965-66), and a visiting professor of NT at Yale Divinity School (1967-68). Currently he is also a part-time professor of Semitic languages at Johns Hopkins (1968-69). Among his writings are *An Introductory Bibliography for the Study of Scripture* (with G. S. Glanzman, 1961), *Die Wahrheit der Evangelien* (1965), *The Genesis Apocryphon of Qumran Cave I: A Commentary* (1966), *Pauline Theology: A Brief Sketch* (1967) and *The Aramaic Inscriptions of Sefîre* (1967). He is an editor of *CathBibQuart* and of the *Jerome Biblical Commentary* (1968) and has published articles in *TheolStud*, *CathBibQuart*, *JournBibLit*, *NTStud*, *Biblica*, *JournAmOrSoc* and *JournNearEastStud*. He is presently preparing the commentary on Luke in "The Anchor Bible" series.

GÄRTNER—Dr. Bertil E. Gärtner, professor of NT at Princeton Theological Seminary, was born in Gothenburg, Sweden, on Dec. 13, 1924. In 1945 he began his studies at Uppsala University, from which he received his doctorate in 1955. He was ordained a minister of the Church of Sweden in 1948 and had pastoral responsibilities for three years. From 1955 to 1964 he was assistant professor of NT at Uppsala; in 1964-65 he was associate professor of OT there. Then in 1965 he accepted his present position. He has contributed to *NTStud*,

SvenskExegÅrs (of which he was Editorial Secretary, 1953-59), *Religion och Bibel*, *CathBibQuart* and *JournSemStud*; he is also the author of about forty articles in *Svenskt Bibliskt Uppslagsverk* (2d ed., 1962-63). His books include *The Areopagus Speech and Natural Revelation* (1955), *The Habakkuk Commentary (DSH) and the Gospel of Matthew* (1955), *Die rätselhaften Termini Nazoräer und Iskariot* (1957), *John 6 and the Jewish Passover* (1959), *The Theology of the Gospel of Thomas* (1961), *The Temple and the Community in Qumran and in the New Testament* (1965) and *Markus Evangelium* (a commentary in Swedish, 1967). *Johannesbreven*, his commentary on the Johannine Epistles, will appear in 1969. He is also at work on an interpretation of Rom 7.

HOOKER—Dr. Morna D. Hooker, who was born in Wallington, Surrey, England, on May 19, 1931, is a member and local preacher of the Methodist Church. She studied theology from 1950 to 1955 at the University of Bristol, where she was awarded the degrees of B.A. and M.A. After some time spent in publishing work, she studied for a further period at the University of Manchester, from which she later received the degree of Ph.D. From 1959 to 1961 she held the position of research fellow in the University of Durham, and since 1961 she has been lecturer in NT studies at King's College, London. In 1968 she spent a term in Montreal as a visiting professor at McGill University. She has written *Jesus and the Servant* (1959) and *The Son of Man in Mark* (1967), and has contributed to *NTStud*, *Theology* and *JournTheolStud*. At present she is preparing a commentary on St. Mark's Gospel for "The New Clarendon Bible."

LINDARS—Barnabas Lindars, S.S.F., an Anglican priest, was born Frederick Chevallier Lindars in Leighton Buzzard, England, on June 11, 1923. He studied at Cambridge University, entering St. John's College as a Rogerson scholar, and obtained honors in the oriental and theological triposes. After further study at Westcott House he was ordained in 1948. In 1952 he joined the Society of Saint Francis, taking his present name. In 1961 he was awarded the B.D. degree at Cambridge and was appointed assistant lecturer in the Faculty of Divinity in OT studies. He has been a lecturer since 1966. Since 1962 he has been Assistant Secretary of *Studiorum Novi Testamenti Societas*. He has contributed articles to *JournTheolStud*, *NTStud*, *VetTest* and *Theology*, and is the author of *New Testament Apologetics* (1961). He is joint editor of and a contributor to *Words and Meanings* (1968). He is now occupied with St. John's Gospel for the new "Century Bible" and will undertake Judges for the new "International Critical Commentary."

BOOK NOTICES

INTRODUCTION

J. S. ACKERMAN, *On Teaching the Bible as Literature. A Guide to Selected Biblical Narratives for Secondary Schools* (Bloomington, Ind.—London: Indiana University Press, 1968, cloth \$5.00, paper \$1.45), xxi and 121 pp.

The NT plays no part in this guide for teachers which was prepared for “sequential English programs” to help teachers select Bible stories for their curricula which are successful examples of their genre, e.g. short stories, narratives, sources of later symbol and literary allusion. All the selections are from the OT, four fifths of them from Gen.

Biblia Polyglotta Matritensia, Series VI: Vetus ac Novum Testamentum Syriacum: *Vetus Evangelium Syrorum et exinde excerptum Diatessaron Tatiani*, ed. I. Ortiz de Urbina, S.J. (Madrid: Consejo Superior de Investigaciones Científicas, 1967), xvi and 310 pp. Bibliography. Indexed.

This volume of the Syriac series of the massive *Biblia Poliglota Matritense* comprises two parts. The first gathers the materials for the Old Syriac Gospel text by listing, in Syriac and in Spanish translation, all the citations culled from Syriac authors from the beginning of the 3rd to the middle of the 5th century. Where Syriac works survive only in Armenian, Latin translations are used; where only Greek is extant, Greek is used. The second part of the volume contains a reconstruction of the *Diatessaron* itself, in Syriac and Spanish, which is the first such attempt to make use of all the Old Syriac material. The principles governing the selection of passages and readings are stated in the Introduction. Since the work is oriented toward NT textual criticism, an index of Gospel texts is included. The editor is professor at the Pontifical Oriental Institute in Rome.

R. H. BRYANT, *The Bible's Authority Today* (Minneapolis: Augsburg, 1968, \$4.95), 235 pp. Bibliography. Indexed.

The author's stated purpose is “to clarify the main lines of present-day discussion of the Bible's role in the church and to help the reader appreciate the bearing of the biblical message upon his concrete existence in the world.” To achieve this end he opens with a résumé of issues which have arisen in recent discussion of biblical authority and then moves on to an evaluation of the attempts to relate historical and theological interpretation of the Bible. B then proposes a “Trinitarian context” as the best way to interpret the relation of the OT to the NT. Further chapters appraise current discussions of the relation between Bible and tradition, and the positions of Bultmann and his critics. The final chapter attempts “to formulate an over-all definition of authority which will mitigate the tendency of many to use this term too loosely and inconsistently” and to indicate some specifics of biblical authority.

O. CULLMANN, *The New Testament. An Introduction for the General Reader*, trans. D. Pardee (Philadelphia: Westminster, 1968, paper \$1.95), 138 pp. Bibliography.

An English version of C's popular introduction [NTA 11, p. 266] “intended for cultured, but not specialized, readers”

A. DULLES, S.J., *Revelation and the Quest for Unity* (Washington—Cleveland: Corpus Books, 1968, \$7.50), 325 pp. Indexed.

Essentially a collection of previous writings and lectures (most of which have been rewritten or supplemented for this printing), D's volume brings into sharper focus two recent trends in theological research: the theology of revelation and the theology of ecumenism. Chapters on directly biblical topics treat myth, symbol and biblical revelation [§ 10-800], the theology of revelation [§ 8-1213r], "sola scriptura" (previously unpublished), Vatican II's Constitution on Revelation [§ 11-29], Paul Tillich and the Bible [§ 1-239] and Jesus as the Christ [§ 9-513]. Seven other articles treat topics of church unity.

J. MASSINGBERD FORD, *Wellsprings of Scripture* (New York: Sheed & Ward, 1968, \$4.50), xv and 238 pp. Indexed.

Built around the developing theme of the covenant love of Yahweh for his people, this introduction to the Bible (intended as a college text which steers a middle way between a survey course and a selective thematic introduction) opens with the notion of election and traces this through Exod, Amos, Hos and Song. In the NT section the basis for discussion is Mt. In both parts the author draws a great deal of collateral material from rabbinic sources and the Dead Sea Scrolls to illustrate the development.

E. FUCHS, *Marburger Hermeneutik*, *Hermeneutische Untersuchungen zur Theologie* 9 (Tübingen: Mohr-Siebeck, 1968, cloth DM 28, paper 22), xi and 277 pp. Indexed.

The contribution of the Marburg school to the ongoing discussion of hermeneutics is furthered in this volume by F which opens with an extensive orientation and then handles the relation between faith and reason under three headings: faith and history (*Leben-Jesu-Forschung*, the plan of history, historical event), faith and understanding (eschatological event, decision, demythologizing) and faith and experience (agreement, the *aporia* of history and the *prius* of faith). In a final chapter he sums up by discussing event and fact, Pauline *aporia*, the time of faith, the time of history and then asks What is reality? An appendix prints a sermon by Fuchs on 1 Cor 13.

J. M. FURNESS, *Vital Words of the Bible* (Grand Rapids: Eerdmans, 1967, paper \$2.25), 128 pp. Indexed.

Intended as "an elementary and introductory study of some of the great words of the Bible," this small handbook contains brief word-studies of 51 NT terms and in each case lists (1) its meaning in pagan writers and contemporary common speech, (2) its OT equivalent and (3) its use, meaning and connotation in various NT passages.

L. H. GROLLENBERG, *Interpreting the Bible*, trans. J. C. Schoffelen Nooijne and R. Rutherford, C.S.C., Deus Books (New York—Amsterdam: Paulist, 1968, paper \$1.45), v and 138 pp.

Historicity, inspiration and cultural background are among the topics treated by G in this series of 12 lectures, originally delivered on Dutch television, and published in 1966 as *Inleiding tot de bijbel*. He uses examples from both the OT and the NT to clarify the nature and value of contemporary approaches to Scripture.

E. KRENTZ, *Biblical Studies Today. A Guide to Current Issues and Trends*, Concordia Biblical Monographs (St. Louis: Concordia, 1966, paper \$1.75), 80 pp. Bibliographies.

A NT professor at Concordia Seminary, St. Louis, presents a general picture of modern Scripture studies for the average reader. K briefly describes the historical method, source- and form-criticism, the new quest for the historical Jesus, *Religionsgeschichte* and current historical and hermeneutical issues.

T. LORENZMEIER, *Exegese und Hermeneutik. Eine vergleichende Darstellung der Theologie Rudolf Bultmanns, Herbert Brauns und Gerhard Ebelings* (Hamburg: Furche, 1968, DM 28), 230 pp. Bibliography. Indexed.

Originating as a dissertation for the Jan-Hus-Fakultät in Prague, L's comparative presentation of three modern theologians centers on how each understands the relation between exegesis and systematic theology. In each of the several key points that he uses for comparison (e.g. hermeneutics, kerygma and canon, kerygma and the historical Jesus, God and man), L starts with Bultmann's basic conception, then traces its consequent realization in Braun and its systematic development by Ebeling. An excursus discusses the relevance of "dialectical theology" for hermeneutics.

O. LORETZ, *The Truth of the Bible*, trans. D. J. Bourke (New York: Herder & Herder, 1968, \$4.95), x and 182 pp. Indexed.

For this English edition of L's *Die Wahrheit der Bibel* [NTA 9, p. 426] some revisions have been made, principally references to Vatican II's *Dei Verbum*.

W. MARXSEN, *Introduction to the New Testament. An Approach to its Problems*, trans. G. Buswell (Philadelphia: Fortress, 1968, \$7.50), xiv and 284 pp. Bibliography.

A translation of the 3rd edition (1964) of M's introduction [NTA 8, p. 280] which adopts a chronological and somewhat thematic presentation.

B. M. METZGER, *The Text of the New Testament. Its Transmission, Corruption, and Restoration* (2nd ed.; New York—Oxford: Oxford University Press, 1968, \$7.00), xii and 284 pp., 16 plates, 4 figs. Bibliography. Indexed.

For the second edition of his introduction to NT textual criticism [cf. NTA 8, p. 459], M has introduced "a variety of small alterations throughout the volume," as well as 13 pages of additional notes incorporating the most recent information and bibliography. A German version appeared in 1966 [NTA 11, p. 372].

P. NEUENZEIT, *A Biblical Introduction to the New Testament*, trans. A. Riedl, Contemporary Catechetics, PL-21 (Notre Dame, Ind.: University of Notre Dame Press, 1967, paper \$1.45), 120 pp.

An unabridged translation of N's 1966 *Kleine Bibelkunde zum Neuen Testament* [NTA 11, p. 146].

Rediscovery of Scripture. Biblical Theology Today. Report of the 46th Annual Meeting of the Franciscan Educational Conference, Old Mission, Santa Barbara, California, August 8-11, 1965, Vol. XLVI (Burlington, Wisc.: Franciscan Educational Conference, 1967, paper \$4.50), xi and 308 pp., photo. Indexed.

The volume contains 12 papers on biblical topics delivered for Franciscans at their annual educational conference in 1965 and another six given at a Fran-

ciscan Sisters Educational Conference held in Buffalo the same year. Most of the contributors are Franciscans. Of specific NT interest are contributions by C. Corcoran on how the Gospels came to be, G. Wood, S.A., on the infancy narratives, S. Makarewicz on the resurrection, L. Poirier on church and sacraments, S. Hartdegen on present trends in biblical interpretation and K. Stendahl on the Bible as a road to unity.

E. SCHICK, *Offenbarung und Geschichte* (Mainz: Grünewald, 1968, paper DM 9.80), 95 pp. Bibliography.

Professor of NT exegesis at the seminary in Fulda, author of the commentaries on Jn and Apoc in the "Echter-Bibel," and since 1962 suffragan bishop of Fulda, S addresses himself here to the relation between the Jesus of history and the Christ of faith. He starts by considering recent NT research and its historical and theological problems, then reflects on the 19th- and early 20th-century quest for the historical Jesus and the more recent "new quest." A chapter on demythologizing leads to theological reflections on the reality of the resurrection and to a concluding treatment of revelation, Scripture and tradition.

P. SCHÜTZ, *Evangelium. Sprache und Wirklichkeit der Bibel in der Gegenwart*, Gesammelte Werke, Band I (Hamburg: Furche, 1966, cloth DM 52, paper 46), 582 pp. Indexed.

Two monographs make up this first volume of S's collected works: *Die Kunst des Bibellesens*, originally published as a "Stundenbuch" in 1964 [NTA 9, p. 270] and *Das Evangelium*, first printed in 1940 (3rd ed., 1951).

G. STACHEL, *Die neue Hermeneutik. Ein Überblick*, Kleine Schriften zur Theologie (Munich: Kösel, 1968, paper DM 6.80), 93 pp.

In a few brief chapters, a professor of theology and catechetics at Weingarten/Württemberg and lecturer at Munich, gives a survey of recent trends in hermeneutics, philosophical and theological: the role of hermeneutics in general, the philosophical problem of speech, Evangelical biblical hermeneutics, Bultmann and his followers, and Catholic biblical hermeneutics.

G. STEYER, *Satzlehre des neutestamentlichen Griechisch*, Handbuch für das Studium des neutestamentlichen Griechisch, Band II (Berlin: Evangelische Verlagsanstalt, 1968, MDN 14.20), 163 pp. Indexed.

A sequel to his 1962 *Formenlehre* [NTA 8, p. 283], the present volume contains 20 chapters on syntax, conjugation, formation of sentences, peculiarities and nuances of Greek expression, irregularities of sentence structure, etc. Throughout, S offers a great variety of illustrative examples from NT Greek.

Theologische Forschung, ed. H.-W. Bartsch et al. (Hamburg: Reich, 1968).

44. *Kerygma und Mythos VI*, Band 3: *Hermeneutik-Technik-Ethik. Ethik, Technik und Entmythologisierung. Die Disziplinen im Gespräch*, 170 pp.

45. *Kerygma und Mythos VI*, Band 4: *Hermeneutik, Mythos und Glaube*, ed. F. Theunis, 251 pp.

Selected papers of the Rome Colloquia at the Institute for Philosophical Study held in 1964 on "Tecnica e casistica," in 1965 on "Demitizzazione e morale" and in 1966 on "Mito e fede," all under the direction of E. Castelli, are here published in H.-W. Bartsch's series as a contribution to the ongoing debate about demythologizing and its broader consequences. Altogether, there are 28 contributions, among them papers by Bartsch, Castelli, K. Kerényi, R. Panikkar, K. Löwith, G. Widengren. All were chosen for their more immedi-

ate relevance to the *Kerygma und Mythos* debate. A further volume containing the 1967-68 Rome Colloquium papers is due soon.

Weltgespräch, ed. Arbeitsgemeinschaft Weltgespräch (Freiburg—Tokyo: Herder).

1. K. KERÉNYI ET AL., *Weltliches Sprechen von Gott. Zum Problem der Entmythologisierung* (1967), 63 pp.
2. K. KERÉNYI ET AL., *Weltliche Vergegenwärtigung Gottes. Zum Problem der Entmythologisierung* (1967, paper DM 11.50), 76 pp.
3. G. EDER ET AL., *Naturwissenschaftliche und biblische Welterkenntnis*, I. Folge. *Zum Problem der Entmythologisierung* (1967, paper DM 7.80), 55 pp.
4. K. O. APEL ET AL., *Welterfahrung in der Sprache*, I. Folge (1968, paper DM 8.80), 63 pp.

Inaugurating a new series of international dialogues on philosophical and theological questions and some of the underlying problematics, these four volumes contain a variety of papers and the ensuing discussions by scholars from widely divergent backgrounds and disciplines. The first three issues address themselves to the problem of demythologizing and its broader ramifications. For the basic questions of secular talk of God and secular representation of God, there are papers on each by K. Kerényi, C. Westermann, H. L. Goldschmidt, K. A. Horst and W. Stolz. Three others (G. Eder, H. Oepen and A. Portmann) discuss the natural sciences and the biblical perception of the world in the third volume, while the fourth concerns questions of hermeneutics, metaphor, language, etc.

GOSPELS—ACTS

W. ANDERSEN, *Die biblische Auferstehungsbotschaft als Frage an unseren Gottesglauben*, Arbeiten zur Theologie, I. Reihe, Heft 33 (Stuttgart: Calwer, 1968, paper DM 4.80), 37 pp.

In this lecture delivered at Neuendettelsau in December, 1966, the author surveys the recent discussions on the resurrection as an interpretation (Marxsen) and as a historical event (Pannenberg) and then its meaning as an objective vision and as the intrusion of a metahistorical reality. He then re-examines the NT text to determine the meaning of the resurrection as Jesus' call from God to enter a new life.

O. BETZ, *What Do We Know About Jesus?*, trans. M. Kohl (Philadelphia: Westminster, 1968, paper \$1.65), 126 pp. Indexed.

An unaltered English version of B's 1965 *Was wissen wir von Jesus?* [NTA 12, p. 254].

G. BOUWMAN, *Das dritte Evangelium. Einübung in die formgeschichtliche Methode*, trans. H. Zulauf, Patmos paperback (Düsseldorf: Patmos, 1968, paper DM 15.80), 184 pp. Indexed.

Translated from *De derde nachtwake. De wordingsgeschiedenis van het derde evangelie*, this analysis of Lk by the professor of NT exegesis at the Catholic Faculty of Tilburg is intended to provide students and others with an introduction to form-critical methods by first giving a survey of developments in NT research over the last 50 years, then comparisons of Lk and Acts, Lk and Paul, apostles and disciples, and two concluding chapters on the "new Pharisees" and the church of the poor. Each chapter concludes with an appendix illustrating the application of form-criticism to specific passages in Lk, e.g. 6:20b-26; 19:11-27; 11:37-41; 7:1-10.

H. J. B. COMBRINK, *Die diens van Jesus. 'n Eksegetiese beskouing oor Markus 10:45* (Groningen: V.R.B.—Offsetdrukkerij, 1968, paper 14 gld.), 201 pp. Bibliography. Indexed.

In this 1968 dissertation submitted to the Free University of Amsterdam (in Afrikaans), the author first compares Mk 10:41-45 with Lk 22:24-27, noting especially the Lukan change of scene. He then inquires after the Semitic background of *diakoneō* (Aramaic *šmš*, Hebrew *šrt*) and the use of the word-group *diakoneō*, *diakonos* and *diakonia* in both Paul and the Synoptics. He is then in a position to give closer exegetical attention to Mk 10:45b and to conclude with observations on Jesus' own service in life and death and on Mark's role as redactor.

G. DAMBRICOURT, *Les traditions du Pentateuque et les Évangiles synoptiques* (Paris: Spes, 1966, paper 21 F), 297 pp.

Prefacing his study of comparative exegesis with an essay on the Synoptic problem, D traces first the textual and theological affinities between Mk and the Yahwist tradition to show that each has a profound, though primitive and unelaborated, theology. A comparison between Mt and the Elohist-Deuteronomist strain in the Pentateuch reveals that both represent a covenant theology, one of a union of love between God and men. The Priestly writer and Lk share a theology of the holy life in the presence of and under the direction of the holy, sanctifying God in expectation of and preparation for the future.

J. DUPONT, O.S.B., *Il testamento pastorale di San Paolo. Il discorso di Mileto (Atti 20, 18-36)*, trans. L Rosadoni (Milan: Paoline, 1967, 3200 L), 497 pp., illustrated. Indexed.

An Italian version of D's 1962 monograph on the Miletus discourse, noted in *NTA* 7, p. 136, a German version of which appeared in 1966 as *Paulus an die Seelsorger* [*NTA* 11, p. 150]. The Italian version is available in the U.S. from the Daughters of St. Paul, Jamaica Plain, Mass.

M. S. ENSLIN, *The Prophet from Nazareth*, Schocken Books SB184 (New York: Schocken, 1968, cloth \$5.00, paper \$1.95), xiv and 221 pp. Bibliography.

An unaltered reprint of E's 1961 account of Jesus from a strictly historical point of view [*NTA* 5, p. 354].

L. ERDOZÁIN, S.J., *La función del signo en la fe según el cuarto evangelio. Estudio crítico exegético de las perícopas Jn IV, 46-54 y Jn XX, 24-29*, *Analecta Biblica* 33 (Rome: Pontifical Biblical Institute, 1968, paper 900 L or \$1.50), xv and 56 pp. Bibliography. Indexed.

An extract from E's 1965 thesis (Gregorian University, Rome), this slim volume addresses itself to the question of *sēmeion* in Jn 4:46-54 and 20:24-29. He studies the term in each pericope from a literary and theological point of view and concludes to the genuineness of these verses, against M.-É. Boismard [§ 7-543].

C. F. EVANS, *The Beginning of the Gospel . . . Four Lectures on St Mark's Gospel* (London: S. P. C. K., 1968, paper 6 s. 6 d.), viii and 88 pp. Bibliography.

In a series of lectures at the University of Kent in 1967, the professor of NT studies at King's College, London, presented this popular treatment of Mk. The first talk deals with Mk's origins and its general message. The following lectures treat the works of power and Jesus' teaching against their theological and aetiological background. In the final lecture on the person and passion of Jesus, E considers the use of the terms "Son of God" and "Son of Man" and some apocalyptic passages in connection with the account of the passion.

S. FREYNE, *The Twelve: Disciples and Apostles. A study in the theology of the first three gospels* (London—Sydney: Sheed & Ward, 1968, 40 s. or Aust. \$6.35), x and 278 pp. Bibliography. Indexed.

Originally presented as a doctoral thesis at the Angelicum University in Rome in 1965 and considerably rewritten for this presentation to a wider audience, F's book is a redaction-critical study of apostolicity. It first gives a broad overview of a modern approach to the Gospels, especially the Synoptics, and then studies the presentation and nuances of each category: disciples, the Twelve, apostles. Then each Synoptic in turn is examined for the particular way in which it transmits the data of tradition.

G. GANDER, *La notion primitive d'église d'après l'Évangile selon Matthieu chapitre 16, versets 18 et 19* (Aix-en-Provence: Faculté libre de théologie protestante, 1966, paper 9 F), 143 pp. Indexed.

From a study of the language employed in Mt 16:18-19 and from the implications inherent in the probable Aramaic roots of the Matthean vocabulary, G suggests that Jesus' intention was to establish a "house" of disciples, much as any leading rabbi would. His chapters examine in sequence the state of the text, various conjectures for the term behind *ekklēsia*, the primitive word and its implications, *Petros*, *petra* and the vocabulary of Mt 16:18c and 16:19a. In his concluding chapter he briefly notes how the other Gospels applied this saying.

G. GRAYSTONE, S.M., *Virgin of all Virgins. The Interpretation of Luke 1:34* (Rome: privately printed, 1968), xvi and 163 pp. Bibliography. Indexed.

A dissertation presented in 1968 to the Pontifical Biblical Commission in Rome, G's investigation of Lk 1:34 commences with a brief history of interpretation of the verse and then outlines its historical, social and religious setting and its literary context. The heart of the book is an exegesis of the verse in its immediate context which concludes to its genuineness, authenticity and primitive character and which finds the traditional interpretation (a pre-Annunciation resolve or vow of virginity) the only reasonable and satisfying explanation of Mary's words. Copies of the book are available from the author at the Marist House of Studies, St. Mary's Hill, Paignton, Devon, England.

R. G. GRUENLER, *Jesus, Persons, and the Kingdom of God* (St. Louis: Bethany; Philadelphia: United Church Press, 1967, \$4.95), 224 pp. Indexed.

Drawing on the philosophical insights of contemporary philosophers like Marcel, Wittgenstein, Merleau-Ponty and Ricoeur, the author proposes "to present Jesus' metaphor of the kingdom as a sign and intimation of the profound meanings of personal existence." He finds the Bultmannian method too abstract and not thoroughly existential. In the first part of the book, "Jesus, Persons, and the Kingdom of God," he explores personal knowledge and the witnesses to Jesus, the parabolic language and eschatological sayings of Jesus, the kingdom and the Son of Man, and the acts of the kingdom. The second part, "Christ, Existence, and the Kingdom of God," investigates the relations between the kingdom of God and the Christ of faith, the metaphors of Christ and the kingdom, and finally the kingdom and the consummation.

J. GUITTON, *Jesus: The Eternal Dilemma*, trans. D. M. Antoine (Staten Island, N.Y.: Alba, 1968, \$5.95), 342 pp.

A translation of G's 1956 *Jésus* which is a personal account of what Jesus means to G and of his grappling with the question of faith in Jesus' resurrection, divinity, etc.

H. A. GUY, *The Gospel of Mark* (New York: St. Martin's; London: Macmillan, 1968), viii and 191 pp. Indexed.

Intended for both the general reader and students preparing for examinations, G's commentary devotes 40 pages to introductory questions: Synoptic problem, Markan priority, pre-Gospel oral traditions, Mark's sources, authorship, date, structure, etc. He then summarizes and comments on each chapter.

M. HENGEL, *Nachfolge und Charisma. Eine exegetische-religionsgeschichtliche Studie zu Mt 8:21f. und Jesu Ruf in die Nachfolge*, Beiheft zur ZeitNTWiss 34 (Berlin: Töpelmann, 1968, DM 36), 116 pp. Indexed.

An expansion of H's inaugural lecture, delivered in 1967 at the Evangelical faculty at Tübingen, the book is intended as a contribution to the quest for the historical Jesus and especially to the problem of the following of Jesus and apostleship. The author opens with an interpretation of Mt 8:21-22 par., offers some history-of-religions considerations on the charismatic and eschatological background of Jesus' summons to follow him, and discusses at length the unique character of Jesus' summons.

F. HOFMANS, *Jesus: Who Is He?*, trans. M. Foran (Glen Rock, N.J.—London: Newman, 1968, \$6.95), vii and 342 pp.

Originally published in 1966 as *Het licht van de wereld*, this introduction to the Gospels by a late Belgian professor of theology at the Catholic University of Santiago, Chile, aims to bring the general reader "to get to know Christ personally." He divides his treatment of the Gospel data and recent scholarly work on the Gospels into three categories: the message, personality and mystery of Jesus.

R. KIEFFER, *Au delà des recensions? L'Évolution de la tradition textuelle dans Jean VI, 52-71*, Coniectanea Biblica, New Testament Series 3 (Lund: Gleerup, 1968, paper 45 Sw. kr.), viii and 269 pp. Bibliography. Indexed. 12 separate charts.

Presented as a doctoral thesis to the theology faculty of the University of Uppsala in 1968, this monograph aims to test recent theories on the relationships of NT MSS by tracing the treatment of a single pericope through the early textual traditions. To provide a historical assessment of the way Jn 6:52-71 (contained in P⁶⁶ and P⁷⁵ as well as the Subachmimic and Fayumic versions and all the great uncials but Alexandrinus) is handled in different places by different authors, K starts with a study of the documents themselves and the peculiarities of each (both original Greek, Syriac, Coptic, Latin and Armenian MSS and their derivative versions) and then offers a critical analysis of the variations and groupings. He concludes, among other things, that *alēthōs* should be read for *alēthēs* in v. 55; *oun* should be added in v. 66 and *Skariōth* is the proper form in v. 71. He also offers concrete evidence that some of the previously accepted groupings of MSS are open to readjustment. The volume contains a dozen large fold-out charts indicating the textual variations.

J. KREMER, *Die Osterbotschaft der vier Evangelien. Versuch einer Auslegung der Berichte über das leere Grab und die Erscheinungen des Auferstandenen* (Stuttgart: Katholisches Bibelwerk, 1968, paper DM 6.80), 144 pp., 4 figs. 8-page separate supplement. Bibliography.

Author of *Das älteste Zeugnis von der Auferstehung Christi* [NTA 11, p. 372] and professor of biblical theology at the seminary in Aachen, K here offers an interpretation of the Gospel accounts of the empty tomb and the appearances of the risen Jesus as presented by each Evangelist. In each case he first explains the text, then points out its literary peculiarities and finally handles its mode of

expression and its meaning. The book is equipped with a separate folding synoptic presentation of the various accounts.

J. KUHL, S.V.D., *Die Sendung Jesu und der Kirche nach dem Johannes-Evangelium*, Studia Instituti Missiologici Societatis Verbi Divini, Nr. 11 (St. Augustin über Siegburg: Steyler, 1967, paper DM 24), xx and 242 pp. Bibliography. Indexed.

The Johannine notion and theology of mission are here subjected to examination by first setting out a framework made up of the OT, non-biblical Jewish and Gnostic notions of mission. Then the author investigates the Johannine terminology under three headings: (1) Jesus, the one sent as revealer of the Father, (2) the passing on of the mission—the mission of the Spirit and the apostles for the completion of Jesus' mission, and (3) the whence and whither of Jesus' and the apostles' mission. He concludes by comparing the OT, Jewish and Gnostic ideas of mission with the Johannine mission theology.

R. LAURENTIN, *Court traité sur la Vierge Marie* (5th rev. ed.; Paris: Lethielloux, 1968, paper 25.90 F), 223 pp. Bibliography. Indexed.

The fourth (1958) edition of L's treatise on Mariology having been long out of print, he has completely revised the book and brought it up to date, especially in relation to the documents of Vatican II. The volume has two major divisions: (1) development of Marian doctrine—from the Bible to Vatican II indicating how the church has gradually apprehended and expressed the mystery of Mary, (2) development of Mary's destiny—from the Immaculate Conception to the Assumption to the parousia. A great variety of appendixes treat topics such as Mary in the OT, the origins of the *theotokos* title, recent writing on Mary's virginity, and an extensive classified and annotated bibliography.

X. LÉON-DUFOUR, S.J., *The Gospels and the Jesus of History*, trans. & ed. J. McHugh (New York—Tournai: Desclee, 1968, \$5.75), 288 pp. Bibliography. Indexed.

The English version of L-D's 1963 volume on the Gospels [*NTA* 8, p. 290] has been considerably abridged and edited. Though the structure of the book remains integral, much of the more technical argumentation and documentation has been omitted.

J. L. MARTYN, *History and Theology in the Fourth Gospel* (New York—Evanston, Ill.: Harper & Row, 1968, \$7.00), xxi and 168 pp. Indexed.

The Edward Robinson Professor of Biblical Theology at Union Theological Seminary, New York, approaches Jn in a fresh way by noting that the healing miracles of the lame man (5:1-9) and the blind beggar (9:1-7), though traditional stories, differ from their Synoptic parallels in that they are each the first of a sequence of scenes, introducing a *drama*. This gives rise to an assessment of the whole of Jn as a synagogue-church drama. Further attention to this dimension of a continuing drama, by means of a literary analysis of Jn 5 and 7, leads to a concluding discussion of the major theological terms of the "conversation": Moses, the messiah, the Son of Man. Four excursuses treat (1) Lk 13:10-17, (2) the synagogue ban, (3) *planan* and *yāsāt, sūt* (on Jn 7:47), and (4) Jn 7:45-52 and Acts 5.

J. MICHL, *Le Problème de Jésus. De Jésus de l'Histoire au Christ de la Foi*, trans. L. Héglé (Mulhouse: Salvator, 1968, paper 10.75 F), 141 pp. Bibliography.

An unchanged translation of M's 1967 popular survey of currently disputed areas in NT research, *Fragen um Jesus* [*NTA* 12, p. 389].

G. MINETTE DE TILLESSE, *Le secret messianique dans l'Évangile de Marc*, Lectio Divina 47 (Paris: Cerf, 1968, paper 45 F), 575 pp. Bibliography. Indexed.

Accepting Wrede's intuition as sound, but his research tools as somewhat limited, M returns to the question of the messianic secret in Mk and, by means of a lengthy redaction-critical study, concludes to a somewhat nuanced understanding of the secret as a Markan technique (analogous to the temptation scenes in Mt and Lk) for expressing that Jesus freely chose the way of the passion rather than that of glory. After a 30-page survey of critical opinions (Wrede, E. Haenchen, É. Trocmé, E. Sjöberg, E. Schweizer, *et al.*), the author goes through a careful literary analysis of the miracle stories, exorcisms, controversies and parables in Mk. He then studies the literary and theological function of the disciples, the gradual revelation of the secret, the place of the messianic titles and the "secret" in the developing NT material, with special attention to Mk 13. Concluding chapters discuss historicity and recent positions on it among modern exegetes.

J. MOLITOR, *Grundbegriffe der Jesusüberlieferung im Lichte ihrer orientalischen Sprachgeschichte*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1968, paper DM 24), 112 pp. Indexed.

To penetrate behind the Gospel text to the underlying mother tongue of Jesus, M chooses four key concepts: *zōē*, *metanoia*, *anistamai* with *ōphthē*, and *syn-teleia*, whose rendition in the Old Georgian, Syriac and Armenian versions indicates a broader theological connotation than one usually associates with these terms. His comparative study of these versions with the Greek concludes, among other things, that "life" is an Aramaic term for salvation, that repeated conversion was a postulate of Jesus, etc. In this manner, M seeks to illuminate the Gospels' understanding of these terms.

J. MORET, *Simon bar Jona. Un homme de foi* (Paris: Apostolat des Éditions, 1967), 367 pp.

Embracing the dimensions of both a historical novel and serious hagiography, M's life of Peter is in three parts: (1) the cornerstone—from Peter's calling through a detailed examination of all the Petrine pericopes in the Gospels, (2) the foundation of the church—Peter's pre-eminence and his relation to Paul, (3) the continuation of the church—Peter's primacy, his catechesis, and then two concluding chapters on his tomb and his influence on Vatican II.

F. MUSSNER, *The Miracles of Jesus. An Introduction*, trans. A. Wimmer, Contemporary Catechetics, PL-23 (Notre Dame, Ind.: University of Notre Dame Press, 1968, paper \$1.25), xi and 105 pp.

An unaltered English version of M's 1967 *Die Wunder Jesu* [NTA 12, p. 259].

The Pelican Gospel Commentaries, ed. D. E. Nineham (New York: Seabury, 1968).

D. E. NINEHAM, *The Gospel of St Mark* (\$8.00), 477 pp., map. Indexed.

G. B. CAIRD, *The Gospel of St Luke* (\$6.50), 271 pp., map. Indexed.

The successful commentaries, first issued in paperback by Penguin Books [NTA 8, p. 291], are now available in this hardback edition from Seabury. Only minor revisions have been made in the text of Nineham's commentary; none in Caird's.

R. PESCH, *Naherwartungen. Tradition und Redaktion in Mk 13*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1968, DM 32), 275 pp. Bibliography. Indexed. 3-page separate supplement.

This 1967 Freiburg dissertation first sets the stage for a study of the redaction of Mk 13 by a critical survey of scholarly articles and books on the topic since 1954, with special attention to J. Lambrecht's recent monograph, *Die Redaktion der Markus-Apokalypse* [NTA 12, p. 136]. He then discusses theories on the division of Mk and opts for a division into six parts in which chap. 13 plays no structural role; the 13th chapter itself has three major parts. P then examines each verse in detail, with constant attention to clues of redactional activity and original composition. He next inquires after the pre-Markan tradition of the chapter, in particular the "apocalyptic pamphlet" (vv. 6, 22, 7b, 8, 12, 13b, 14-17, 18, 19-20a, 24-27) and its pre-Markan history. A final chapter is devoted to the question of Mark's editing of the data, especially the influence of polemic, apologetic and anticipation.

B. RIGAUX, *Témoignage de l'évangile de Matthieu*, Pour une histoire de Jésus II (Brussels: Desclée de Brouwer, 1967, paper 186 Bel. fr.), 307 pp. Bibliography.

A sequel to his earlier *Témoignage de l'évangile de Marc* [NTA 11, p. 152; English version, NTA 12, p. 260], the present study of Mt offers the cultured reader a primer of recent research which analyzes the basic problems and current solutions with a special concern for Mt's redactional activity and for tracing the historical Jesus through Mt's presentation.

J. S. RUEF, *The Gospels and the Teachings of Jesus. An Introduction for Laymen* (New York: Seabury, 1967, paper \$2.45), 144 pp.

To this reprint of his 1963 *Understanding the Gospels* [NTA 8, p. 291] R has added a new section on the teachings of Jesus on repentance, the kingdom, morality and identity, the church, and on the relevance of that teaching today.

Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte (Tübingen: Mohr-Siebeck, 1968).

251/252. K. BORNKAMM, *Wunder und Zeugnis* (paper DM 4.50), 44 pp.

253. P. NOLL, *Jesus und das Gesetz. Rechtliche Analyse der Normenkritik in der Lehre Jesu* (paper DM 2.40), 30 pp.

In a collection of occasional essays, lectures, sermons, etc., the publishers include Karin Bornkamm's address in February, 1967, to a group in Bielefeld on the question of how to understand the NT miracles and their meaning for the faithful today, and a paper by a professor of law at Mainz on Jesus' critical view of social and legal norms.

W. TRILLING, *Jésus devant l'histoire*, trans. J. Schmitt, Lire la Bible 15 (Paris: Cerf, 1968, paper 16 F), 254 pp. Indexed.

An unaltered French version of T's 1966 *Fragen zur Geschichtlichkeit Jesu* [NTA 12, p. 260].

EPISTLES—APOCALYPSE

C. K. BARRETT, *A Commentary on the First Epistle to the Corinthians*, Harper's New Testament Commentaries (New York—Evanston, Ill.: Harper & Row, 1968, \$8.00), xi and 410 pp. Indexed.

In his new volume in the Harper series, for which he also prepared a commentary on Rom, B provides a fresh translation to underscore the interpretation

arrived at in his verse-by-verse commentary. The introduction discusses the city of Corinth and the situation Paul faced on his arrival. It also offers some critical observations on J. C. Hurd's *The Origin of 1 Corinthians* (1956) and H. W. Montefiore's commentary on Heb (1965). After a treatment of the authenticity and integrity (rejecting partition theories), B outlines the contribution of 1 Cor to (1) the development of theology (Christology, anthropology, Judaism, apostleship), and (2) our knowledge of the primitive church (chronology, structure, institutions).

A. BITTLINGER, *Gifts and Graces. A commentary on I Corinthians 12-14*, trans. H. Klassen (Grand Rapids: Eerdmans, 1968, paper \$1.95), 123 pp.

Originally delivered as a series of Bible studies at an ecumenical conference on charismatic church life in 1965 at Königstein, the 13 chapters of this small volume offer a popularly-oriented exegesis of 1 Cor 12—14, considered crucial at a time when charismatic phenomena are on the increase in many churches. The author, theological adviser of a lay movement in the Evangelical Church of Germany, has had first-hand experience of such manifestations in Germany, yet writes primarily to expose Paul's thought against its own Corinthian background.

J. BLANK, *Paulus und Jesus. Eine theologische Grundlegung*, Studien zum Alten und Neuen Testament, Band XVIII (Munich: Kösel, 1968, paper DM 58), 361 pp. Bibliography. Indexed.

Submitted in 1967 as a Habilitationsschrift to the theological faculty at Würzburg, B's study in depth of the "Paul and Jesus" theme in the NT writings commences with a survey of the source material and of recent research on the question. He then approaches the problem with a chapter on Jesus' resurrection as a revelation event (the kerygma of 1 Cor 15:1-11 and the theological problem of the resurrection), examines Paul's vocation as the revelational basis of his relation to Christ, of his apostolate and his theology (1 Cor 15:8-10; 9:1-3; Gal 1:11-16; Phil 3:6-11), and the question of his previous activity as a persecutor of Christians. A further chapter on "Son of God" in Paul, with special attention to the soteriological horizon in Rom 5 and 8 and Gal 2, leads him to the final chapter on 2 Cor 5:16.

N. BROX, *Understanding the Message of Paul*, trans. J. Blenkinsopp, Contemporary Catechetics, PL-22 (Notre Dame, Ind.: University of Notre Dame Press, 1968, paper \$1.45), 138 pp. Bibliography.

An English version of B's *Paulus und seine Verkündigung* [NTA 11, p. 277].

J. CAMBIER, S.D.B., *L'Évangile de Dieu selon l'Épître aux Romains. Exégèse et Théologie biblique*. Tome I: *L'Évangile de la justice et de la grâce*, Studia Neotestamentica, Studia III (Bruges: Desclée de Brouwer, 1967, paper 600 Bel. fr. or \$15.90), 444 pp. Indexed.

The first of three volumes on Rom by a professor at the Université Lovanium, Kinshasa, Congo, C's detailed exegesis and theological commentary commences with Rom 1:16-17 as the proposition of the message of God (grace and justice) and moves on to 3:21-31 which gives an *ex professo* explanation of the basic proposition. Less extensive consideration is then accorded to two other résumés of this basic "gospel of God": 1:1-7 and 10:3-13. One third of the book presents in great detail an exegesis of Rom 5:12 in its immediate and broader context and the volume concludes with studies of sin, grace, faith and justice in the Pauline perspective. Some of the material on 1:16-17 appeared originally in *RevBib* [§ 10-209] and on 5:12 in *NTStud* [§ 10-211].

V. P. FURNISH, *Theology and Ethics in Paul* (Nashville, Tenn.—New York: Abingdon, 1968, \$6.95), 304 pp. Bibliography. Indexed.

Stressing that the key to Paul's theology is his eschatological perspective, F examines the sources of the Apostle's ethical teaching before turning to his exhortations (use and assimilation of traditional material, kerygma, *didachē* and *paraklēsis*) and his themes (eschatology, law, sin, righteousness, the event of grace, faith, love and obedience). Finally he questions if, in view of the radically integral connection between Paul's ethical concerns and his basic theological convictions, there is a distinct "Pauline ethic." A 40-page appendix surveys 19th- and 20th-century interpretations of Paul's ethic. P is associate professor of NT at Perkins School of Theology, Dallas, Texas.

N. HUGEDÉ, *Commentaire de l'Épître aux Colossiens* (Geneva: Labor & Fides, 1968, cloth 28.50 Sw. fr., paper 22.80), 228 pp. Bibliography.

In this commentary on Col the author, privat-docent at the University of Geneva, indicates in his preface that he accepts the position that Col was written from Paul's brief sojourn in an Ephesian prison around A.D. 55. The verse-by-verse commentary is primarily exegetical in orientation.

N. HUGEDÉ, *Saint Paul et la Culture grecque* (Geneva: Labor & Fides, 1966, paper 18.90 Sw. fr.), 220 pp. Bibliography.

The author of this semi-popular study on Paul's ability to adapt himself and his expression to ways of thought foreign to him, commences with a series of chapters which outline the background: Greek culture, Paul's education and cultural training. He then examines the influence of Greek culture on Paul's thought (notion of divinity, demonology, anthropology, morality, etc.), his imagery (metaphors of family, body, temple, athlete, etc.), and his expression (language, vocabulary, syntax, etc.). He concludes that, though greatly influenced by Greek thought and patterns of expression, Paul retained his originality.

O. KNOCH, *Der zweite Petrusbrief. Der Judasbrief*, Die Welt der Bibel, Klein-kommentare zur Heiligen Schrift, KK 8 (Düsseldorf: Patmos, 1967, paper DM 8.80), 170 pp.

A popular exposition of both 2 Pet and Jude which, like the others of the series, prefixes the commentary proper with a brief chapter of orientation to basic problems and perspectives of each epistle. The author is director of the Katholisches Bibelwerk in Stuttgart and editor of *BibKirch*.

M. L. LOANE, *The Hope of Glory. An Exposition of The Eighth Chapter in The Epistle to The Romans* (London: Hodder & Stoughton, 1968, 25 s.), 160 pp.

Presently Archbishop of Sydney and formerly Principal of Moore Theological College there, L offers this exposition of Rom 8 as "the crowning passage in the Pauline thesis on the guilt of man and the grace of God." He writes from the conviction that, in the context of Paul's exposition of the doctrine of justification, chapter eight "begins afresh with a ringing declaration of the results of man's personal acceptance with God. . . ."

H. MUELLER, S.V.D., *A Critical Analysis of the Jewish Educational Philosophy in Relationship to the Epistles of St. Paul*, Veröffentlichungen des Missions-priesterseminars St. Augustin, Siegburg, Nr. 17 (St. Augustin über Siegburg: Steyler, 1967, paper DM 14), 80 pp. Bibliography. Indexed.

To collect all the scattered references on Jewish education from the OT, Talmud, other rabbinical literature, Philo and Josephus, and to analyze, evaluate

and systematize them is M's procedure in this comparative study. After a summary of the history of Jewish education, he presents "The Ideal of Jewish Philosophy of Education: The Just (or Righteous) Man," its concept and its consequences, spelled out in a series of unities: of knowledge and practice, life and religion, visible and invisible, study and labor, school and life, school and family, school and state, past and present. He repeats the procedure in the second part of the work: "The Ideal of Pauline Philosophy of Education: The Just Man, Justified by Faith in Christ," noting the same sequence of unities as nuanced by Paul.

C. F. PFEIFFER, *The Epistle to the Hebrews*, Everyman's Bible Commentary (Chicago: Moody, 1968, paper \$.95), 126 pp. Bibliography.

An unchanged reprint of P's 1962 popular commentary on Heb which holds for an anonymous composition during the decade A.D. 60-70, probably written from Alexandria to Jewish-Christians living in Rome.

C. ROMANIUK, *Il timore di Dio nella teologia di San Paolo*, Associazione biblica italiana, Supplementi alle RivistBib 2 (Brescia: Paideia, 1967, 2000 L), 149 pp. Bibliography. Indexed.

This theological word-study examines the meaning of the fear of God in Paul's correspondence. It opens with a brief chapter on 1—2 Thes and then moves into the major Epistles, the Captivity Epistles (especially Phil 2:12 and the literary origin of the formula *meta phobou kai tromou*), the Pastorals (especially 1 Tim 5:20 and 2 Tim 1:7), ending with a discussion of the *phoboumenoi ton theon* in the OT and in Paul's speeches in Acts.

F. SCHRÖGER, *Der Verfasser des Hebräerbriefes als Schriftausleger*, Biblische Untersuchung, Band 4 (Regensburg: F. Pustet, 1968, paper DM 45), 360 pp. Bibliography. Indexed.

Submitted in 1966 as a doctoral dissertation at the University of Munich, S's monograph seeks to understand the intentions of the author of Heb in his use of OT citations and to explain the manner of their contemporary historical application as "proofs." He first lists all the OT citations in Heb, then comments on the various tropes, word-plays, descriptions of OT personalities, etc. After categorizing the citations according to their theological content and discussing the methods of citation, he surveys briefly the background of Heb's methods of citation and then compares Philo with Heb. He concludes with a few observations on the relation of the hermeneutical method of Heb to modern hermeneutics.

A. SCHWEITZER, *The Mysticism of Paul the Apostle*, trans. W. Montgomery, Seabury Paperback SP 51 (New York: Seabury, 1968, paper \$2.95), xv and 411 pp. Indexed.

A paperback re-issue of S's famous study of Paul, demonstrating the importance of the eschatological dimension in his theology. The book was first published in English in 1931.

Scripture Discussion Outlines, ed. L. Bright, O.P. (Milwaukee: Bruce, 1968, paper \$.75 each), ix and 54 pp. each.

N. LASH, *Acts of the Apostles*.

L. BRIGHT, O.P., *1 Corinthians*.

B. ROBINSON, *1 Peter and 1 John*.

The initial volumes of a series for secondary school students, these pamphlets aim "to be controversial, to raise questions which they don't answer—which perhaps can't be answered, but for all that are well worth putting."

C. VAN DER WAAL, *Oudtestamentische priesterlijke motieven in de Apocalyps* (Goes: Oosterbaan & Le Cointre, 1956, paper 8.90 gld.), 136 pp. Indexed.

Submitted to the theological faculty of Pretoria University in 1956, W's dissertation studies the priestly service of Christ, the angels and the church as operative motifs in Apoc.

A. VAN DÜLMEN, *Die Theologie des Gesetzes bei Paulus*, Stuttgarter Biblische Monographien 5 (Stuttgart: Katholisches Bibelwerk, 1968, paper DM 29.80), 282 pp. Bibliography. Indexed.

Paul's use of *nomos* in Gal and Rom is the subject of this volume which analyzes in detail each occurrence of the term and then offers a theological summation of Paul's theology of the law under several headings: (1) spiritual law and carnal man, (2) law and sin, (3) the role of the law in salvation-history. The author finds the key to the problem in a recognition that the Christological perspective is the most important and most operative in Paul's theology of law. In an appendix she takes issue with C. Maurer, P. Bläser, H.-J. Schoeps, R. Bultmann and H. Schlier.

BIBLICAL THEOLOGY

Biblical Essays. Proceedings of the Ninth Meeting of "Die Ou-Testamentiese Werkgemeenskap in Suid-Afrika" held at the University of Stellenbosch, 26th-29th July 1966 and Proceedings of the Second Meeting of "Die Nuwe-Testamentiese Werkgemeenskap van Suid-Afrika" held at the University of Stellenbosch, 22nd-25th July 1966 (Stellenbosch: University Library, 1966), 263 pp., 2 photos.

Besides 15 papers from the OT conference, this volume contains seven from the NT conference: F. J. Botha on the dates of Jesus' death and Paul's conversion, P. J. du Plessis on the authorship of Jude, A. B. du Toit on Mt 5:13-16, F. C. Fensham on the curse of the cross and the renewal of the Covenant, J. P. Louw on *theos* in Rom 9:5, J. J. Müller on exegesis and kerygma and J. H. Roberts on *pais theou* and *ho huios tou theou* in Acts 1-13.

M. BOEGNER ET AL., *L'Évangile de la miséricorde. Hommage au Dr Schweitzer, L'Évangile au XX^e siècle* 13 (Paris: Cerf, 1965, paper 17.10 F), 445 pp.

Of the 35 contributors to this volume of tribute to A. Schweitzer on his 90th birthday before his recent death, several are directly concerned with the NT: J.-G. Gourbillon, O.P., on mercy in the Bible, B. Häring on Mt 5:7, L. Cerfaux on mercy in the thought of Paul, and J. Guillet, S.J., on Jesus' acts of mercy. Other papers touch on the NT theme of mercy in greater or lesser degree: L. Lochet on witnesses of mercy, R. Laurentin on Mary as a witness to mercy, E. Tissérant on Christian mercy, etc. An eloquent preface by D. Pire, O.P., sums up the life and contribution of Dr. Schweitzer.

G. BORNKAMM, *Geschichte und Glaube, I. Teil, Gesammelte Aufsätze Band III, Beiträge zur evangelischen Theologie, Band 48* (Munich: Kaiser, 1968, cloth DM 26, paper 20), 287 pp. Indexed.

A sequel to his two previous volumes of collected papers, *Das Ende des Gesetzes* and *Studien zu Antike und Urchristentum* [both in *NTA* 3, p. 329], B's present collection contains 13 papers on various NT topics from different *Festschriften*, periodicals, etc. The articles are on: history and faith in the NT [§ 7-57], Jesus' use of "confess" (1938), the double command to love (1954), the delay of the parousia (1951), divorce and remarriage in the NT (1959), the Eucharistic discourse in Jn [§ 2-66], the Paraclete in Jn (1949), the time

of the Spirit (1966), Käsemann's interpretation of Jn 17 [§ 13-237r], praise, confession and sacrifice in the OT (1964), *homologia* (1936), R. Bultmann's theology (1966) and a 100-page survey of recent writing on demythologizing and hermeneutics [§ 8-814].

O. CULLMANN, *Études de Théologie biblique*, Bibliothèque Théologique (Neuchâtel: Delachaux & Niestlé, 1968), 206 pp. Indexed.

Eight of C's previous studies, some published as articles, others as small monographs, are here reprinted under one cover. Several appeared as "Cahiers théologiques": Christmas in the ancient church (1949), the return of Christ (1948), and tradition: an exegetical, historical and theological problem (1953). Two of them are periodical articles: Myth in the NT writings, from *Numen* 1 (2, '54), and Jn and salvation-history, from *NTStud* 11 (2, '65) [cf. § 9-961], and one is from the 1948 Fridrichsen *Festschrift*, on *ho opisō mou erchomenos*. The other two concern the need of theology for the church according to the NT (1957) and God and Caesar (1956). The articles are here grouped under two headings: Christology and salvation-history.

F. W. DANKER, *Creeds in the Bible*, Concordia Biblical Monographs (St. Louis: Concordia, 1966, paper \$1.50), 64 pp. Bibliography.

The author examines various statements of faith in the Bible. He commences with some OT creedal formulas and proceeds to the NT professions of faith which he treats under several headings: Jesus as Savior, as Lord, as Son of God and as the risen one. His aim is to show the spiritual convictions of the biblical authors to the modern general reader.

S. DEL PARAMO, S.J., *Temas Bíblicos*, 4 vols. (Santander: Universidad Pontificia Comillas, 1967, paper each 150 ptas.).

- I. *Temas generales*, 279 pp.
- II. *Temas Evangélicos*, 261 pp.
- III. *Temas Mariológicos y Josefinos*, 271 pp.
- IV. *Temas Paulinos*, 217 pp.

The fruit of 40 years of teaching, publishing, lecturing, etc., these four volumes contain over 75 articles by Fr. del Paramo, both scholarly and popular. The first volume treats a variety of introductory themes: Pius XII and Vatican II on Scripture, literal sense of Scripture [§ 1-15r], literary genre and Latin version of the Psalms, etc. The volume of Gospel studies reprints a dozen thematic and exegetical articles, e.g. Jesus' parables and Ps 77; Mt 28:17; 27:14, the Last Supper, Jn 7:38; 21:17. Studies on Mary and Joseph make up the third volume: the annunciation [§ 2-297], the vow of virginity, Joseph's marital status, etc. The Pauline papers in the last volume include exegeses of 1 Tim 6:20; 2 Tim 1:14; Phil 1:21; Rom 12:1, 6-21; 8:12-17 and several more theological articles. Each volume concludes with about a half-dozen brief, more popularly oriented articles on analogous topics.

P. V. DIAS, *Vielfalt der Kirche in der Vielfalt der Jünger, Zeugen und Diener*, Ökumenische Forschungen, Ekklesiologische Abteilung, Band II (Freiburg: Herder, 1968, DM 38), 408 pp. Bibliography. Indexed.

The author opens his volume on ecclesial pluralism by an essay on variety as a demand of the church's self-understanding in the Catholic Church, the ecumenical movement, the encounter with non-Christian religions and with the world at large. He then turns to the NT to examine its intrinsic multiplicity.

The heart of the book is a two-part detailed inquiry into (1) the "summons to follow" seen against the varied NT background, apostleship as a sign (Jn 1:11; Mk 4:11, 25), and the transition from apostleship to witness in service of the risen Lord; (2) the multiplicity of forms and functions (the Twelve, Peter, the other disciples and apostles, prophets, teachers, Evangelists, etc.) as a characteristic feature of the structure of the early community. The concluding section briefly notes how this pluralism is and should remain a constant mark of the structure of the church.

L. GOPPELT, *Christologie und Ethik. Aufsätze zum Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht, 1968, paper DM 18.80), 276 pp. Indexed.

A collection of G's NT articles and lectures, from 1956 to 1967, all but two of which have been published in journals, *Festschriften* or collective volumes. The topics cover a wide range: the historical Jesus (1961), the Sermon on the Mount (1967), the grounding of faith through Jesus (1965), the Son-of-Man problem (1963), the Easter kerygma today (1964), Christ's lordship and the world [§ 12-336], Rom 2:21 f. (1959), reconciliation through Christ (1967), Israel and the church [§ 8-1045], the state in the NT view (1956), Mk 12:17 and Rom 13:1-7 (1961), Paul and salvation-history [§§ 11-1101; 12-272] and apocalyptic and typology in Paul [§ 9-605].

W. J. HARRINGTON, O.P., *The Promise to Love. A Scriptural View of Marriage* (Staten Island, N.Y.: Alba, 1968, \$2.95), 141 pp.

In this brief prospectus of the biblical view of marriage, H first sorts out the Pentateuchal witnesses and then surveys the OT data on the institution of marriage (levirate, divorce, motherhood, ceremonies, Israelite attitude toward sex, etc.), the prophetic image, personal values and in the three concluding chapters surveys the NT presentation, especially Eph 5, and finally the sacramentality of the sign of conjugal union.

G. E. LADD, *The Pattern of New Testament Truth* (Grand Rapids: Eerdmans, 1968, \$3.75), 119 pp. Indexed.

The author of *The New Testament and Criticism* [NTA 12, p. 131] addresses himself here, in the Nils W. Lund Memorial Lectures (delivered at North Park Seminary, Chicago, in 1966), to the thought patterns in the major NT writings. He commences with a treatment of the contrast between Greek and Hebrew dualism and then situates the Synoptic view of the kingdom of God in a Hebrew matrix, in sharp contrast to the Greek. Similarly, for L, Jn's dominant motif of eternal life is a fruit of a temporal and spatial dualism more proper to Hebrew than Greek or Gnostic thought. Again, Paul's theology of justification and the life of the Spirit is firmly rooted in a Hebrew world view which, like Jn and the Synoptics, sees salvation not in escape from the phenomenal world to the noumenal, but in a final eschatological "invasion" of God into the world.

P.-É. LANGEVIN, S.J., *Jésus Seigneur et l'eschatologie. Exégèse de textes prépaulinien*, Studia 21 (Bruges—Paris: Desclée de Brouwer, 1967, paper 375 Bel. fr. or 37.50 F or \$9.95), 389 pp. Bibliography. Indexed.

The author opens his study of pre-Pauline Christological texts with some observations on methodology and the criteria for determining such texts as pre-Pauline. He then offers a detailed analysis and exegesis of 1 Thes 1:10c; 5:2 (the day of the Lord), *maran atha* of 1 Cor 16:22, *amēn*, *erchou kyrie Iēsou*

of Apoc 22:20 and *maranatha* of *Didache* 10:6. In each case, he establishes the pre-Pauline nature of the citation, discusses relevant parallels and possible origins, exegetes the immediate context and analyzes the theological traits of the terms or verses. At the end he delineates the characteristics of Jesus' lordship (in pre-Pauline theology): historical person, royal messiah, Son of God, risen from the dead, present and eschatological lord, judge, savior and glorious lord. Two brief concluding chapters concern Jesus' lordship in relation to the OT and to the primitive faith.

A. MANARANCHE, *Je crois en Jésus-Christ aujourd'hui* (Paris: Seuil, 1968), 190 pp.

Faith in Jesus Christ has undergone many variations in the course of history. M here turns to an examination of the relations between the faith of a modern Christian and that of the primitive church. He touches on the dimensions of the faith of the apostles, the crises of faith evident today, the problems of language and ideology, with particular attention to myth and symbolism.

D. T. NILES, *Who Is This Jesus?* (New York—Nashville, Tenn.: Abingdon, 1968, \$3.00), 156 pp.

An internationally-known Ceylonese evangelist here deals with the basic Christological question. He proceeds by asking four questions: "What does Jesus look like when we look at him? What does it feel like when he looks at us? What does it seem like when he is presented to others? What does he act like when we join company with him on the way?" The chapters were originally given as the Ayer lectures at Colgate-Rochester Divinity School and the Haskell lectures at the Graduate School of Theology, Oberlin, Ohio.

W. PANNENBERG, *Jesus—God and Man*, trans. L. L. Wilkins & D. A. Priebe (Philadelphia: Westminster, 1968, \$10.00), 415 pp. Indexed.

The English version of P's *Grundzüge der Christologie* [NTA 9, p. 286] is from the 1966 German edition which introduced a few corrections and precisions into the text.

L. SCHEFFCZYK, *Von der Heilsmacht des Wortes. Grundzüge einer Theologie des Wortes* (Munich: Hueber, 1966, DM 19.80), 307 pp. Indexed.

Professor of dogmatic theology and successor to M. Schmaus at the University of Munich, S here proposes the basic outlines for a theology of the word by first briefly suggesting the need for such today and then providing a philosophico-theological exposition under three headings: word as creative reality, word in salvation-history and word in the church. The treatment is mostly one of systematic theological methodology.

K. H. SCHELKLE, *Theologie des Neuen Testaments, I: Schöpfung. Welt—Zeit—Mensch*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1968, DM 21), 172 pp. Indexed.

The professor of NT theology on the Catholic faculty at Tübingen centers this first of four volumes around three key concepts: (1) the world—OT perspectives, the world as an operative idea in the Synoptics, Jn and especially Paul, and the world itself as creation; (2) time and history—OT, NT, salvation-history; (3) man—OT picture, NT nuances in the Synoptics, Paul and Jn. Both the first and the third sections have supplementary chapters on the con-

trasts between the biblical and other (history of religions, natural sciences, philosophy) approaches to creation and man. Creation is seen throughout as the origin and location of the salvation event. Subsequent volumes will center on other key concepts: revelation, divine lordship, church, etc.

J. SPERNA WEILAND, *Orientierung. Neue Wege in der Theologie*, trans. A. Braun (Hamburg: Furche, 1968, DM 16.80), 231 pp. Bibliography. Indexed.

In a general survey of current trends in American and European theology, the author devotes chapters to, among others, R. Bultmann, D. Bonhoeffer, the new hermeneutic, J. A. T. Robinson, P. van Buren, and further general chapters to analyses of recent thought on revelation, Christ, the church, etc. The book appeared in 1966 as *Nieuwe wegen in de theologie*.

G. H. TAVARD, *Meditation on the Word. Perspectives for a Renewed Theology*, Paulist Press Paperback (Glen Rock, N.J.—London: Paulist, 1968, paper \$3.50), vi and 169 pp.

Chairman of the department of theology at Mount Mercy College, Pittsburgh, T applies the principles of recent theology of the word to a variety of contexts: knowledge and faith, liturgy, the people of God, the presence of God, the eschatological presence of Christ, personal spiritual experience, discernment and reception of the gift of the Spirit.

F. R. TENNANT, *The Sources of the Doctrines of the Fall and Original Sin* [1903], Schocken Books SB185 (New York: Schocken, 1968, cloth \$7.50, paper \$2.45), xvi and 363 pp. Indexed.

A 12-page essay by M. F. Thelen introduces this reprint of Tennant's 1903 monograph against the notion of original sin by setting the book in relation with his two previous books on the same general topic. The present volume analyzes Gen 3, its ethnological and psychological origins, then traces its development through the OT to Jewish pseudepigraphic literature and finally to Paul and the early Fathers. Tennant, who died in 1957, taught for many years at Trinity College, Cambridge.

Word and Mystery. Biblical Essays on the Person and Mission of Christ, ed. L. J. O'Donovan, S.J. (Glen Rock, N.J.—London: Newman, 1968, cloth \$5.50, paper \$3.50), xiv and 290 pp.

A collection of Christological articles which have all appeared in various journals or books: H. U. von Balthasar on Scripture as the word of God from his *Word and Revelation* (1964), D. M. Stanley on Christ as Savior in the primitive preaching [§ 1-136] and in the Synoptics [§ 1-186], M.-É. Boismard on Jesus as Savior in Jn from *LumVie* 15 ('54) 391-410, E. Siegman on Christ's death in Paul from *Proceedings of the Second Precious Blood Study Week* (1960), A. Feuillet on the teaching of Apoc from *The Apocalypse* (1965), P. Benoit on Pauline and Johannine theology [§ 8-211], S. Lyonnet on Lk 1—2 from his *Le récit de l'Annonciation* (1956), I. de la Potterie on Christ's anointing [§ 3-238], X. Léon-Dufour on Jesus' testimony about his own person from *Bulletin du Comité des Études* (1961), S. Lyonnet on the return of Christ [= § 3-133], B. Vawter on resurrection and redemption from *CathBibQuart* 15 ('53) 11-23, E. Schillebeeckx on ascension and Pentecost [§ 6-273] and K. Rahner on the theology of the incarnation from his *Theological Investigations*, Vol. IV.

THE WORLD OF THE NEW TESTAMENT

F. C. BAUR, *Das Christenthum und die christliche Kirche der drei ersten Jahrhunderte* [Tübingen, 1860], *Ausgewählte Werke in Einzelausgaben*, Band III (Stuttgart—Bad Cannstatt: Frommann, 1966, DM 48), xlv, xxiv and 536 pp. Indexed.

The third volume of the collected works of F. C. Baur to be reprinted in this series, the present volume is from the 1860 second edition (1st ed., 1853). It contains B's now classic overview of the impact of Christianity in its first contacts with its contemporaries: its entrance onto world history, the opposition of Paulinism and Judaism and its compromise in the idea of the catholic church, Christianity *vs.* Gnosticism and Montanism, Christianity as the highest principle of revelation and as dogma, as a power in relation to the pagan world and the Roman state and finally as a moral religious principle, etc. For this re-issue, there is a 45-page historical and biographical introduction by U. Wickert.

J. BOWMAN, *Samaritanische Probleme. Studien zum Verhältnis von Samaritanertum, Judentum und Urchristentum. Franz Delitzsch-Vorlesungen 1959* (Stuttgart—Mainz: Kohlhammer, 1967, paper DM 18), 100 pp. Indexed.

In the four Franz Delitzsch Lectures of 1959, now made available from the Institutum Judaicum Delitzschianum, B describes the history of the Samaritans, their religious beliefs and practices, their relations to the early Christians and to the Qumran sect.

P. FARB, *The Land, Wildlife, and Peoples of the Bible* (New York—London: Harper & Row, 1967, \$3.95), 171 pp., illustrated, map. Bibliography. Indexed.

A book intended to acquaint youngsters with the natural history of the Holy Land, F's text describes the geography, flora, fauna, inhabitants and natural phenomena of the biblical lands in a historically oriented series of chapters illustrated with sketches by H. McNaught.

W. FOERSTER, *Neutestamentliche Zeitgeschichte* (Hamburg: Furche, 1968, DM 28), 374 pp. Indexed.

A one-volume edition of F's two previous studies on NT backgrounds: *Das Judentum Palästinas zur Zeit Jesu und der Apostel* (4th ed., 1964; ET: *From the Exile to Christ* noticed in NTA 9, p. 291) and *Das römische Weltreich zur Zeit des Neuen Testaments* (2nd ed., 1961). This edition omits the opening chapter of the first volume and the first part of chapter six of the second volume. A few other minor changes have been made.

G. L. HARDING, *The Antiquities of Jordan* (Rev. ed.; New York—Washington: Praeger, 1968, \$7.50), 215 pp., 31 plates, 10 figs. Indexed.

Much new, up-to-date material on both excavations and means of access to them has been incorporated by the author in this revision of his 1959 survey of the archaeology of Jordan. The opening chapters give an outline of the topography, geography and history. Subsequent chapters treat (1) the area around Amman and Irbid, (2) Jarash, (3) remains along the heights east of the Dead Sea and into the Negev, (4) Petra, (5) the Maan and Aqaba districts, (6) Um al Jamal and the desert castles, (7) Jericho, (8) Khirbet al Mafjar and (9) Qumran. Frequent maps, plans, photos, etc., complement the text. Harding was Director of the Department of Antiquities in Jordan for 20 years.

A. HILGENFELD, *Judentum und Judenchristentum. Eine Nachlese zu der Ketzer-geschichte des Urchristentums* [Leipzig, 1886] (Hildesheim: Olms, 1966, paper DM 17.80), 122 pp.

A photomechanical reprint of H's 1886 study of the relations between Christianity and Judaism which examines in sequence: (1) the oldest Jewish accounts of Jewish heresies and Christianity, (2) Christian accounts of Jewish and Jewish-Christian heresies from the pre-Catholic period (Justin, Hegesippus, Pseudo-Clement), (3) similar accounts from the early catholic church (Irenaeus, Hippolytus I and II, Origen, Methodius, Eusebius, Philaster and especially Epiphanius), concluding with an essay on the Ebionites.

E. KOFFMAHN, *Die Doppelurkunden aus der Wüste Juda. Recht und Praxis der jüdischen Papyri des 1. und 2. Jahrhunderts n. Chr. samt Übertragung der Texte und deutscher Übersetzung*, Studies on the Texts of the Desert of Judah, Vol. V (Leiden: Brill, 1968, 54 gld.), viii and 208 pp., 3 figs., 3 maps, 11 separate plates. Bibliography. Indexed.

A very detailed and technical monograph on the doubly inscribed contractual documents found at (1) Murabba'at, (2) an unknown site by Bedouin in 1952 and (3) the caves in Israel (principally Naḥal Ḥever), the study opens with a description of the general characteristics of the Jewish contract documents (the principle of writing the contract twice, their dating, language, script, style, format and peculiar formularies). The author then divides the data into three groups: (1) statements of liability, promissory notes, etc., (2) marriage and related contracts and (3) bills of sale and receipts for various items. For each document, she then provides a facsimile of the text (reconstituted where necessary and possible), a translation of most of them and a detailed commentary on each. A select classified bibliography and numerous indexes, plus eleven photographs of the texts in a separate pocket are included.

P. KUHN, *Gottes Selbsterniedrigung in der Theologie der Rabbinen*, Studien zum Alten und Neuen Testament, Band XVII (Munich: Kösel, 1968, paper DM 22), 122 pp. Bibliography. Indexed.

Originally prepared as a dissertation (Bonn, 1967), K's monograph attempts to align the rabbinic texts relevant to the divine self-humiliation: God's service to man, his descent from the transcendent position of his majesty to the lowliness of this earth, etc. The first part of the book presents the texts in translation under five headings: (1) God renounces his honor, (2) God as server of men, (3) his devotion to men, (4) his descent from heaven to earth and (5) his self-limitation to a specific place on earth. The second part is a series of studies on the content and meaning of these texts, their origins, their relation to the OT and a comparison of them with similar Christian statements.

J. Z. LAUTERBACH, *Rabbinic Essays* (Cincinnati: Hebrew Union College Press, 1951, \$12.50), xvi and 570 pp. Bibliography.

The sale and distribution of these collected essays of Lauterbach is now in the hands of Ktav Publishing Co., New York. In addition to L's eight articles, there is a bibliography of his works by W. E. Rothman and an appreciation by S. B. Freehof. The essays treat the Sadducees and Pharisees (1913), their controversy over the way the high priest should bring the incense into the Holy of Holies for the Day of Atonement (1927), the Pharisees and their teachings (1929), midrash and Mishnah (1915), the ethics of the halakah (1913), and tashlik (1936). There are also two previously unpublished papers on the Sabbath and on Jesus in the Talmud.

J. P. LEWIS, *A Study of the Interpretation of Noah and the Flood in Jewish and Christian Literature* (Leiden: Brill, 1968, 40 gld.), x and 199 pp. Bibliography.

Intended as a "comprehensive explanatory anthology that would show the attitudes of the Jews and early Christians to the story of Noah and the Flood," L's treatise on the various flood motifs (but not the non-biblical flood legends) that occur in the early Christian and related literature begins with a brief survey of Gen 5—10 and some of its problems and then investigates the way in which it is treated in the OT apocrypha and pseudepigrapha, Hellenistic-Jewish writers (Philo, Pseudo-Philo and Josephus), the early versions (Greek: LXX, Aquila, Theodotion, Symmachus; Aramaic Targums: Onkelos, Pseudo-Jonathan and Jerusalem), early Christian interpretations, the rabbinic Noah, and later Christian spiritual exegesis. He concludes that "it is really the *Sitz im Leben* of the post-biblical writers that has determined their treatment of the flood-story."

M. LODS, *Précis d'histoire de la théologie chrétienne du II^e au début du IV^e siècle*, Bibliothèque Théologique (Neuchâtel: Delachaux & Niestlé, 1966, paper 18 Sw. fr.), 180 pp. Bibliographies.

The first part of L's survey of patristic theology concerns the object of faith: Christ, God, the Holy Spirit. The second part treats salvation: redemption, justification, salvation and the completion of salvation. In each case chapters are devoted to the positive exposition of the doctrine and to the appropriate crises and controversies connected with each. The aim of the book precludes any great attention to the NT sources. The author is professor of patristics on the Faculty of Protestant Theology in Paris.

F. MICHELINI TOCCI, *I manoscritti del Mar Morto. Introduzione, traduzione e commento*, Biblioteca di cultura moderna 631 (Bari: Laterza, 1967, 4500 L), 384 pp. Indexed.

The author notes in his preface that this is the first Italian translation of the Dead Sea Scrolls from the original languages. After an introductory chapter on the discovery, excavations, MSS, the sect's life and doctrines, he groups his versions in five categories: rules and instructions (1QS, CD, 1QM), liturgical writings (1QH, 4QSI 39-40, 11QPs^a, etc.), exegetical texts (pesherim, 4QTestimonia, 4QFlorilegium, 11QMelch, etc.), apocalyptic MSS (book of mysteries from Cave 1 and the description of the New Jerusalem from Cave 5) and other texts (4QMess ar, 4QCryptic, 4QWiles, etc.). With each translation T provides a brief descriptive and bibliographical note.

T. P. O'MALLEY, S.J., *Tertullian and the Bible. Language - Imagery - Exegesis*, Latinitas Christianorum Primaeva XXI (Nijmegen—Utrecht: Dekker & Van de Vegt, 1967, paper 19.50 gld.), xvi and 186 pp. Bibliography. Indexed.

For his investigation of Tertullian's understanding of the Bible's "otherness" and his employment of it in his writings, Fr. O'Malley first examines the problem of biblical language and translation, texts unaffected by the *Adversus Marcionem* polemic and texts from that writing itself, pointing out the significance of T's glosses. He then studies the logical, consistent and controlled imagery in Tertullian: vegetation, water and the Spirit, bestiary themes, clothing, medicine, arms and athletics, etc. Finally, he discusses T's technical vocabulary of exegesis, especially his use of the terms *aenigma*, *allegoria*, *figura*, *portendere* and *simplicitas*.

K. OTTE, *Das Sprachverständnis bei Philo von Alexandrien. Sprache als Mittel der Hermeneutik*, Beiträge zur Geschichte der biblischen Exegese 7 (Tübingen: Mohr-Siebeck, 1968, cloth DM 30, paper 25), viii and 162 pp. Bibliography. Indexed.

Since every language implies a certain *Weltanschauung*, it is imperative for hermeneutics to grasp the relations implied in a given language between being, speech and man or between reality, understanding, thought and speech. So the author of this 1965 Basel dissertation commences with a presentation of the connection between Philo's concept of language and his understanding of the world and then gives a detailed investigation of his language theory, his anthropology and his cosmology as ingredients of his hermeneutic and then of his epistemology and "logology" (his logos-theory) as the basis of his interpretative method.

W. RORDORF, *Sunday. The History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church*, trans. A. A. K. Graham (Philadelphia: Westminster, 1968, \$8.50), xvi and 336 pp. Bibliography. Indexed.

An unabridged English version of R's 1962 investigation of the early history of the Christian Sunday [NTA 8, p. 307].

G. F. SNYDER, *The Shepherd of Hermas, The Apostolic Fathers. A New Translation and Commentary*, Vol. VI (Camden, N.J.—London: Nelson, 1968, \$5.00), x and 165 pp. Bibliography. Indexed.

The introductory chapters of this edition of *Hermas* discuss the MSS and versions, the structure (chaps. 25, 78 and 46), the form, the sources (OT, NT, Jewish Christianity and contemporary Hellenistic and Roman culture), the addressees (a specific congregation in Rome), author and date of composition (before 140). He then provides a fresh translation divided both according to the Visions, Mandates and Similitudes and according to chapter numbers.

R. SUMMERS, *The Secret Sayings of The Living Jesus. Studies in the Coptic Gospel According to Thomas* (Waco, Texas: Word Books, 1968, \$5.95), 159 pp. Bibliography. Indexed.

The Chairman of the Department of Religion at Baylor University, Texas, analyzes *Thomas* by dividing the work into three sections on teachings, parables and sayings and contrasting it with the canonical NT writings. His final chapter is devoted to an exposition of the theological stance of *Thomas*, touching on various key areas of the NT tradition. The work concludes with a comparative arrangement of *Thomas* in parallel columns with Mk, Lk and other NT sources.

F. VAN DER MEER, *Early Christian Art*, trans. P. & F. Brown (Chicago: University of Chicago Press, 1967, \$8.50), 149 pp., 50 plates. Indexed.

This English version of *Oudchristelijke Kunst* (1959) is translated from a later, slightly revised German edition. Concerned more with the meaning and purpose of the extant examples of early Christian art, the author arranges his material (profusely illustrated) in several categories: basilicas, *memoriae*, baptisteries, cemeteries, *historiae*, portraits and holy books. Besides the actual discussion of the data, there are several chapters of overall assessment and about 20 pages of detailed commentary on the plates.

P. VOLZ, *Die Eschatologie der jüdischen Gemeinde im neutestamentlichen Zeitalter. Nach den Quellen der rabbinischen, apokalyptischen und apokryphen Literatur* [Tübingen, 1934] (Hildesheim: Olms, 1966, DM 58.80), xvi and 458 pp. Indexed.

A reprint of the now standard work by Volz on Jewish eschatology, itself a second edition of his *Jüdische Eschatologie von Daniel bis Akiba*, the volume opens with a brief note on method, followed by a survey of eschatological literature in the NT period. The heart of the book is V's exposition of the evolution of eschatological conceptions and atmosphere of the period and his detailed discussion of specific concepts: the last time, the messiah-king, the fate of the dead, resurrection, judgment, renewal of the world, sanctity, etc.

R. WAGNER, *Die Gnosis von Alexandria. Eine Frage des frühen Christentums an die Gegenwart*, *Schriften zur Religionserkenntnis* (Stuttgart: Urachhaus, n.d., paper DM 12), 188 pp. Indexed.

A study of Gnosticism and its relation to orthodoxy, inquiring after the boundaries between the two, this book examines the theologies of Alexandria by means of chapters on Philo, Alexandria's Christianity, Valentinus and early Gnosticism, Clement, and Origen. W's aim is to present fairly a detailed picture of both the individuals and their beliefs and teachings without some of the distortions of later polemics.

ADDITIONAL BOOKS RECEIVED

Assemblées du Seigneur (Paris: Cerf, 1968).

100. *Tables de la première série*, ed. T. Neve & P. Simson, 120 pp.

2^e série, 1. R. LLEWELLYN ET AL., *La prière eucharistique*, 103 pp., 4 figs.

J. BERTHELEMY, *Vision chrétienne de l'homme et de l'univers* (Paris: l'École, 1968), 448 pp.

J. BLENKINSOPP, *Deuteronomy. a book of the covenant*, *Scripture Discussion Outline* (Milwaukee: Bruce, 1968, paper \$.75), ix and 54 pp.

A. BOCCANEGRA ET AL., *L'Insegnamento filosofico nei seminari dopo il Vaticano II. Atti del I Convegno Nazionale dei docenti italiani di filosofia nelle Facoltà, Seminari e Studentati religiosi d'Italia* [= *Sapienza* 21 (1-2, '68)] (Naples: EDI-Sapienza, 1968), 304 pp.

Concilium. Theology in the Age of Renewal (New York—Glen Rock, N.J.: Paulist Press, 1968, \$4.50 each).

Vol. 33, *Pastoral Theology: The Renewal of Preaching. Theory and Practice*, ed. K. Rahner, S.J., ix and 195 pp.

Vol. 34, *Ecumenical Theology: Apostolic Succession. Rethinking a Barrier to Unity*, ed. H. Küng, ix and 181 pp.

Vol. 35, *Moral Theology: The Social Message of the the Gospels*, ed. F. Böckle, viii and 180 pp.

Vol. 36, *Fundamental Theology: Faith and the World of Politics*, ed. J. B. Metz, viii and 183 pp.

Vol. 37, *Church History: Prophets in the Church*, ed. R. Aubert, viii and 152 pp.

Confirmation Education Series (Boston—Philadelphia: United Church Press, 1968).

T. A. BRAUN, *Witnessing to the World*, v and 73 pp., illustrated.

Lift Up Your Hearts, ed. E. G. Galusha, 76 pp., illustrated.

Two of a series of booklets for young adults who are preparing for confirmation. The series will also be published by Herder & Herder of New York as "Christian Commitment Series."

C. DUQUOC, O.P., *Christologie. essai dogmatique*, I: *L'Homme Jésus*, *Cogitatio Fidei* 29 (Paris: Cerf, 1968, paper 30 F), 338 pp.

La Genèse, trans. R. de Vaux, O.P., *La Bible de Jérusalem en collection de poche* (Paris: Cerf, 1968, paper 5 F), 260 pp.

M. GREIFFENHAGEN, *Christengemeinde und moderne Gesellschaft*, Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte 254 (Tübingen: Mohr-Siebeck, 1968, paper DM 2.40), 21 pp.

E. W. HEATON, *The Hebrew Kingdoms*, The New Clarendon Bible, Old Testament, Vol. III (New York: Oxford University Press, 1968, \$5.75), xx and 437 pp., illustrated, maps. Bibliography. Indexed.

Kirchen als Träger der Revolution. Ein politisches Handlungsmodell am Beispiel der USA, ed. H.-J. Benedict & H.-E. Bahr, *Konkretionen Band 3* (Hamburg: Furche, 1968, paper DM 9.80), 191 pp.

N. J. McELENNEY, C.S.P., *The Melody of Israel. Introduction to the Psalms*, Pamphlet Bible Series 42 (New York: Paulist Press, 1968, paper \$.50), 32 pp. Indexed.

D. J. O'BRIEN, *American Catholics and Social Reform. The New Deal Years* (New York: Oxford University Press, 1968, \$6.50), xiii and 287 pp. Indexed.

On the Other Side, ed. K. T. Hargrove, R.C.S.J. (Englewood Cliffs, N.J.: Prentice-Hall, 1967), vi and 104 pp.

Nine papers read at the 1966 annual meeting of the Society of Catholic College Teachers of Sacred Doctrine, one of which, by Sr. R. O'Neil, R.S.H.M., is on "Hermeneutics: The Encompassing-Which-Scripture-Is."

W. OSBORNE, *Man's Responsibility. An Ecumenical Study* (New York: Philosophical Library, 1968, \$6.00), 258 pp. Bibliography.

W. PAUCK, *Harnack and Troeltsch. Two Historical Theologians* (New York: Oxford University Press, 1968, \$4.50), x and 131 pp. Indexed.

M. PELLEGRINO, *The True Priest. The Priesthood as preached and practised by St Augustine*, trans. A. Gibson (New York: Philosophical Library, 1968, \$6.00), 184 pp.

M. SCHOCH, *Verbi Divini Ministerium*, I: *Verbum, Sprache und Wirklichkeit. Die Auseinandersetzung über Gottes Wort zwischen Martin Luther, Andreas Karlstadt, Thomas Müntzer, Huldrych Zwingli, Franz Lambert. Die Begründung des Predigtamtes nach lutherischer und reformierter Prägung* (Tübingen: Mohr-Siebeck, 1968, paper DM 12), vii and 88 pp. Indexed.

The Society for Old Testament Study Book List, 1968, ed. P. R. Ackroyd [available from Rev. G. Farr, 31 Brighton Grove, Rusholme, Manchester 14, England at 10 s. or \$2.00], 80 pp.

That Thy Saving Health May Be Known. An Evaluation of the Coonoor Conference on the Healing Ministry of the Church, Coonoor, South India, March 1967, ConcTheolMon Occasional Papers No. 2 (St. Louis: Concordia, 1968), 48 pp. Bibliography.

Theologia Practica. Zeitschrift für Praktische Theologie und Religions-Pädagogik 3 (2, '68). In this issue of a journal for those engaged in religious education there are articles by R. C. Miller, J. Scharfenberg, R. Hartmann and M. Mezger on some basic philosophical and theological problems of religious education. The general editor is G. Otto, Mainz. The publisher is Furche, Hamburg.

H. THIELICKE, *Der Evangelische Glaube. Grundzüge der Dogmatik*, I. Band: *Prolegomena. Die Beziehung der Theologie zu den Denkformen der Neuzeit* (Tübingen: Mohr-Siebeck, 1968, cloth DM 64, paper 58), xx and 611 pp. Indexed.

Festschriften Offprints

S. G. F. BRANDON, "The Death of James the Just: A New Interpretation," *Studies in Mysticism and Religion Presented to Gershom G. Scholem* (Jerusalem, 1967), pp. 57-69.

S. G. F. BRANDON, "Jesus and the Zealots," *Studia Evangelica IV*, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, Band 102 (Berlin: Akademie, 1968), pp. 8-20.

E. DE SDO. CORAZÓN, O.C.D., "Sobre el sentido 'plenior' y su aplicación en mariología," *Maria in Sacra Scriptura. Acta Congressus Mariologici-Mariani in republica Dominicana anno 1965 celebrati*, Vol. II: *Exegesis et theologia biblico-dogmatica* (Rome: Pontifical International Marian Academy, 1967), pp. 81-104.

LIST OF ABSTRACTORS

- ABBOTT, S.J. (WMA) Assistant to Cardinal Bea, Secretariat for Christian Unity, Vatican City.
- BLIGH, S.J. (JFB1) Prof. NT, Heythrop College, Oxon, England.
- BOERS (HWP) Bad Godesberg, Germany.
- BULLARD (RABu) Assoc. Prof., Dept. of Religion, Atlantic Christian College, Wilson, N.C.
- BUMPUS, S.J. (HBB) Tübingen, Germany.
- BURTCHAELL, C.S.C. (JTB) Asst. Prof. in biblical studies, University of Notre Dame, Notre Dame, Ind.
- COBB (JHC) Asst. Prof., Dept. of English, University of Kentucky, Lexington, Ky.
- COLLINS, S.J. (JJC) Emeritus Prof. NT, Weston College, Cambridge, Mass.
- DALY, S.J. (RJD) Würzburg, Germany.
- DANKER (FWD) Prof. NT, Concordia Seminary, St. Louis, Mo.
- DEWAILLY, O.P. (L-MD) Lund, Sweden.
- DOTY (WGD) Asst. Prof. Religion, Douglass College, Rutgers University, New Brunswick, N.J.
- ELLIOTT (JHE) Asst. Prof., Dept. of Theology, University of San Francisco, San Francisco, Calif.
- FAHEY, S.J. (MAF) Tübingen, Germany.
- FENNESSY, S.J. (PJF) Weston College, Cambridge, Mass.
- FLEMING, S.J. (PDF) Salvador, Bahia, Brazil.
- HARRINGTON, S.J. (DJH) Harvard University, Cambridge, Mass.
- HOWARD, S.J. (JWH) Weston College, Cambridge, Mass.
- HUMBRECHT (RPH) University of Notre Dame, Notre Dame, Ind.
- ISENBERG (SRI) Asst. Prof., Dept. of Religion, Duke University, Durham, N.C.
- KLASSEN (WK) Prof. NT, Mennonite Biblical Seminary, Elkhart, Ind.
- KRAFT (RAK) Assoc. Prof., Dept. of Religious Thought, University of Pennsylvania, Philadelphia, Pa.
- LAMBRECHT, S.J. (JL) Prof. NT, Theologisch en Filosofisch College S.J., Heverlee-Louvain, Belgium.
- LANE (WLL) Prof. NT, Gordon Divinity School, Wenham, Mass.
- LATEGAN (BCL) Pastor, Nederduitse Gereformeerde Kerk, George, South Africa.
- LAWLOR, S.J. (FXL) Assoc. Prof. Systematic Theology, Weston College, Cambridge, Mass.
- LEANNEY (ARCL) Lecturer in Theology, The University, Nottingham, England.

ABSTRACTORS

- LEWIS (TWL) Asst. Prof. Religion, Millsaps College, Jackson, Miss.
- MACRAE, S.J. (GWM) Co-editor; Asst. Prof. NT, Weston College, Cambridge, Mass.
- MARTIN (FM) Prof. Scripture, Madonna House, Combermere, Ontario, Canada.
- MARTINEZ, S.J. (ERM) Pontifical Biblical Institute, Rome, Italy.
- MICHAELS (JRM) Prof. NT, Gordon Divinity School, Wenham, Mass.
- MOUNCE (RHM) Prof. Religious Studies, Dept. of Philosophy and Religion, Western Kentucky University, Bowling Green, Ky.
- O'ROURKE (JO'R) Prof. NT, St. Charles Seminary, Overbrook, Philadelphia, Pa.
- PEARSON (BAP) Asst. Prof., Dept. of Religion, Duke University, Durham, N.C.
- PETERSEN (NRP) Asst. Prof. Biblical History, Literature and Interpretation, Wellesley College, Wellesley, Mass.
- PETERSON (RJP) Pastor, Greenwood Community Church, Warwick, R.I.
- PLATZ (HHP) Prof. Biblical Literature, United Theological Seminary, Dayton, Ohio.
- RAMAROSON, S.J. (LR) Pontifical Biblical Institute, Rome, Italy.
- SANT (CS) Prof. Scripture, Hebrew and Biblical Greek, Royal University, Malta.
- SAYDON (PPS) Emeritus Prof. Holy Scripture, Greek and Hebrew, Royal University, Malta.
- SCHEEF (RLS) Prof. NT, Eden Theological Seminary, Webster Groves, Mo.
- SMITH, S.J. (SES) Co-editor, Weston College, Cambridge, Mass.
- STUHLMUELLER, C.P. (CSt) Prof. OT Exegesis, Dept. of Biblical Literature and Languages, Catholic Theological Union at Chicago, Ill.
- SWETNAM, S.J. (JS) Asst. Prof. NT, Pontifical Biblical Institute, Rome, Italy.
- TAYLOR (RET) Pastor, Blue Hills Baptist Church, San Jose, Calif.
- WARD (RBW) Asst. Prof. Religion, Miami University, Oxford, Ohio.
- WILSON (RMcLW) Senior Lecturer in New Testament Language and Literature, St. Mary's College, St. Andrews, Fife, Scotland.
- ZIEMKE (DCZ) Academic Dean and Prof. Philosophy and Religion, Nasson College, Springvale, Me.

ABSTRACTORS

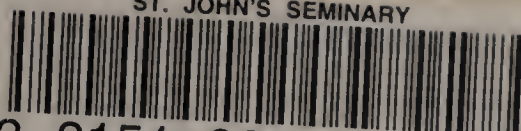
The Library
Saint John's Seminary
Brighton, Massachusetts

JUN 26 1970

The Library
Saint John's Seminary
Brighton, Massachusetts

WELLS BINDERY INC.
WALTHAM, MASS.
JUNE 1970

ST. JOHN'S SEMINARY



3 8151 001 12560 5

